METHODISM AND THE NEGRO

I. L. THOMAS

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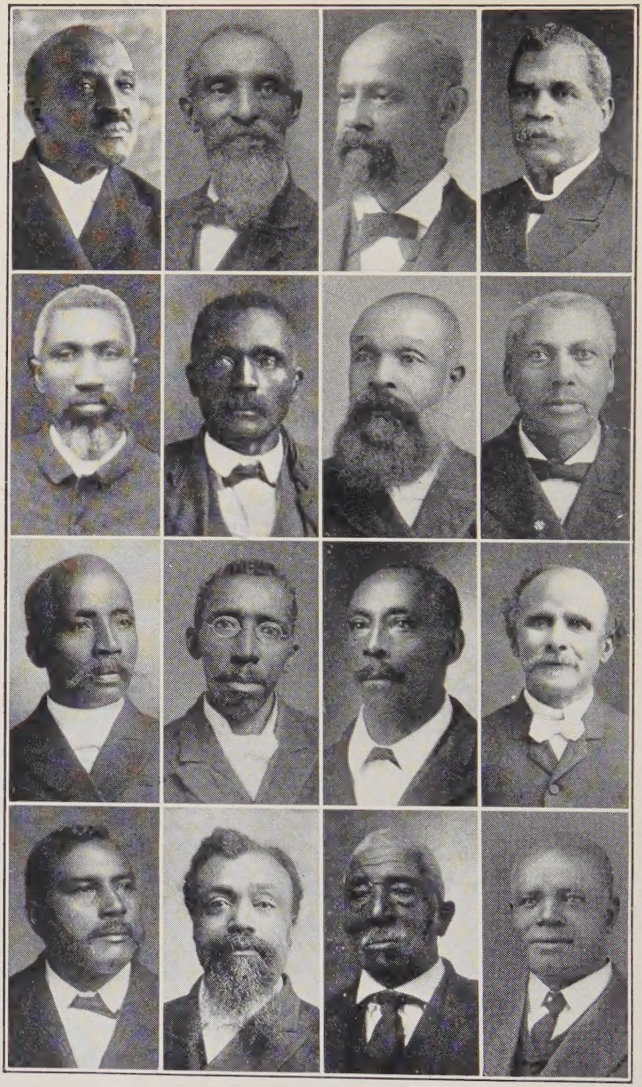

PIONEER PREACHERS IN COLORED CONFERENCES
(For names, see page 9)

METHODISM AND THE NEGRO

EDITED BY
I. L. THOMAS, D.D.

NEW YORK: EATON & MAINS
CINCINNATI: JENNINGS & GRAHAM

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PREFACE

The history of the Methodist Episcopal Church is of universal character. Her work has been world-wide, touching all parts of this great globe with her Christianizing power and uplifting effect. All nations, races, and peoples have come under the scope of her influence. Yet with all her efforts in foreign fields the Church has never forsaken or neglected those who were right at her door. Perhaps the greatest opportunity which the Church has had for home missionary work was produced by the Emancipation Proclamation, which put at her very feet four million ignorant slaves, who knew little or nothing of the true principles of the Christian religion.

How the Church availed herself of this opportunity is too well known to rehearse here, but rather the purpose of this book is to give a somewhat detailed account and review of the work of the Methodist Episcopal Church among these four million slaves.

The immediate cause of this effort, however, was a request by Dr. Robert Forbes, corresponding secretary of the Board of Home Missions and

Church Extension, who felt that some first-hand literature should be brought to the attention of the reading public of the Church concerning the work that was actually going on among the colored membership and concerning the points of view held by the prominent colored members in regard to the work of the Church among the race. Accordingly, articles on pertinent subjects were solicited and compiled. A number of the prominent men of the Church, seeing the compiled matter, were very outspoken in their opinion that it ought to be in every home, both white and colored, of the Methodist Episcopal Church, and that it would be doubly inspiring. To the white membership it would show that the money and effort spent for the Negro were not in vain; to the colored membership it should mean the encouragement and stimulation to even greater accomplishment in the future.

Said matter having been duly submitted, we now offer our sincere thanks to Dr. Forbes and the Board of Home Missions and Church Extension for this enlarged book, containing articles by leaders in the work in the various fields, which we beg to offer for your consideration. We trust that the matter herein submitted will do some good in bringing about a more intelligent understanding between the Church and her colored members.

The illustrations in the book comprise cuts of some of the prominent colored men and women, for the most part products of the Church's effort in the South for their uplift, of great churches which testify to their struggle to help themselves, and of well-equipped institutions of learning, representing large contributions of the white friends and the sacrifices of the colored members. We trust that these may in a concrete way bring to the minds of the people some definite idea of the character and amount of work accomplished by the colored membership in the Methodist Episcopal Church.

In behalf of the Board of Home Missions and Church Extension I am permitted the privilege of expressing grateful appreciation for the aid so kindly given me, for the articles so generously contributed, and the photographs so graciously loaned.

EDITOR.

INTRODUCTION

THE greatest problem of the world to-day is the problem of sin. The key to its solution is the salvation which is in Christ Jesus. The divinely instituted agency for the working out of the problem is the Church.

The problem appears with many phases, and these have relative importance according to the viewpoint of the observer. One lays emphasis upon the subjective phase of the problem, another upon the objective. One will deal with the proximate, another with the ultimate. One will give attention to the root and essence of evil, another will study its fruit. One will be led to consider the theoretic, another the practical. One will feel called to the work of the agitator whose message is like the clanging of a great alarm, which compels attention and leaves action to the care of those who are awakened and aroused; another will feel the throb of the prophetic passion, and with a burning heart will set the picture of the things that are, in contrast with the brighter picture of the kingdom as God means it to be.

In the great program there will be a place for

the schoolmaster, the reformer, the preacher of righteousness, for dreamer and doer. All must work together if the consummate purpose is to be brought out.

But instrumentally the hope of the world is the Church of Christ. Her message will be the surest protection against the aberration of fanaticism. Hers is the task of holding before men's eyes things in their true proportion and perspective. She may not always feel herself called to deal directly with the details of the problem in every phase, but she must train the lives that will.

The agitation which is to be reckoned on to disturb slumberous complacency and arouse selfish indifference must have in it some recollection of Sinai with its divinely laid foundations of righteousness, its reverberating warnings of divine wrath. The only gospel which promises the righting of every wrong, the composure of all unrest, is the gospel of the Son of God. A gospel which loses sight of Calvary may for a time serve to soothe, but sooner or later is bound to end in disappointment. The gospel of Jesus of Nazareth, published by the Church and illustrated in her life, is the gospel for our times. Every wisely spoken word which helps to hold first things in their rightful place is to be welcomed. Every utterance which accentuates the

vital importance of the gospel and the Church in the scheme of the world's betterment, or which in making simpler the task of the Church adds to her efficiency, is a distinct contribution to the wholesome literature of the age.

The work held in the reader's hand deals with the problem of the Church. The author sees that there are wrongs to be righted, therefore battles to be fought, hence an army to be disciplined and inspired. He believes in the Church. Hers is the army. The great Commander is her captain; hers the obligation, the resource, the opportunity, the hope. He believes in the Methodist Episcopal Church, and in this there is little chance for wonder, for he was converted at her altar, was educated in her schools, has been given a place in her ministry, more than once has been honored with a seat in her governing body, the General Conference, and is to-day more highly honored as a representative of one of her greatest organizations, the Board of Home Missions and Church Extension.

Of the colored race, he has, by the providence of life, had abundant opportunity to study the details of religious activity under those conditions which must be mastered if the worker is to succeed. The methods which he recommends are those which have been tried and approved in his own busy and successful pastorates.

His own observations are supplemented with special chapters by others of experience and ability. We believe that the general and careful reading of this book by those for whom especially it was written, the sympathetic consideration of the views herein expressed, the adoption and persistent application of the methods herein proposed, must surely result in the extension of the kingdom and the greater glory of the King. For the sake of the author, but far more for the sake of the Church and those whom she seeks to serve, we bespeak for the book a generous welcome, a wide and considerate reading.

L. B. WILSON.

1026 Arch Street, Philadelphia, Pa.

PART I

EFFORTS TOWARD HIS UPLIFT

TRUE AND TRIED WHITE FRIENDS

BY THE EDITOR

PROMINENT in the efforts of the Methodist Episcopal Church to better the condition of the Negro of this country, certain blessed men and women stand out because of sacrifices made by them for the Negro, and for their willingness to extend to him what centuries of opportunity and Christian culture had given to them. Let us now endeavor to bear fruit in the Church sufficient to demonstrate to the world that the suffering, humiliation, and deprivation endured by our white friends who had faith in our future have not been exercised in vain.

We can only mention the names of a few of the noble characters who have been conspicuous before the Church and contributed long and efficient service in our elevation.

Bishop J. M. Walden, D.D., was the first secretary of the Freedmen's Aid Society, and from its very beginning to the present he has been officially connected with this work. Truly has this man of God devoted his life to the cause of education among our people. Walden Univer-

sity, at Nashville, Tennessee, is named in honor of the faithful services of Bishop Walden.

Rev. Dr. R. S. Rust, of sainted memory, was a hero for our cause. He was a great pioneer in the education of the black man, beginning his work in that line as the first president of Wilberforce University, which at that time was under the Cincinnati Conference; later the school was transferred to the African Methodist Episcopal Church. For many years this hero of God was the secretary of the Freedmen's Aid Society, having the entire work under his care and supervision. Rust University, Holly Springs, Mississippi, is named in honor of Dr. Rust.

Dr. John Braden was also among the first to enter the work among the freedmen. He was the first president of the Central Tennessee College, now Walden University, at Nashville, Tennessee. He was at the head of this institution for more than thirty years. No more unselfish life has been laid on the altar for the sake of humanity and a downtrodden race. In this work he was a hero. His wife was associated with him in his early years of service, and his daughter, Miss M. E. Braden, is still connected with the school which her father loved and served so long.

Dr. G. W. Hubbard, dean of Meharry College, Nashville, Tennessee, has endeared himself to

our people all over this country. Young men and women who are making a mark in their profession owe much to this great man. Long may he live!

Bishop D. W. Clark did great things for the education of our people. He secured the four hundred acres of land for Clark University and founded this great institution. In honor of his noble work the university bears his name.

We next mention Bishop I. W. Wiley, who did much for the people in Texas. Wiley University, at Marshall, Texas, is named in memory of him because of the timely service he rendered it.

Bishop Edward Thomson was the pioneer bishop in establishing our Methodism in Louisiana.

Bishop J. P. Newman did nobly for our Methodism in New Orleans. The establishment of the New Orleans University was largely the result of his labors. He was the first editor of the Southwestern Christian Advocate.

Bishop Gilbert Haven was a hero in the interest of our people. His memory will ever be cherished. He was a true friend of humanity; he championed our cause and won for us many loyal friends. Haven Academy, at Waynesboro, Georgia, bears his name.

Bishop J. C. Hartzell cast his lot with his

colored brethren in Louisiana in young manhood, and he never left them until the Church consecrated him as Bishop for Africa. He loved his colored brethren, stood by them, and still labors with them in foreign fields.

Bishop Henry W. Warren was the agency God used to reach Rev. E. H. Gammon, thereby making Gammon Theological Seminary possible. In securing the establishment of this great institution he merits our undying gratitude.

Bishop W. F. Mallalieu has stood by our people and has been persecuted at times for his loyalty to the interest of the race.

Bishop D. A. Goodsell lived in the South longer than any other of our bishops. His experience there enabled him to be in fullest sympathy with our struggling people.

Bishop J. W. Hamilton has been uncompromising throughout the Church in his advocacy for most liberal help for his colored brethren.

Rev. E. H. Gammon founded and heavily endowed Gammon Theological Seminary, Atlanta, Georgia, for the purpose of educating colored men for the Christian ministry. Already several hundred have graduated and gone out to preach the gospel at home and abroad among our people in fields within the bounds of the various denominations. The entire race owes gratitude to this remarkable man of God.

The Meharry brothers founded Meharry Medical College at Nashville, Tennessee, to prepare colored men for physicians among their own people. The college has been as broad as the race, and over seven hundred young men and women have graduated in medicine from this noted institution.

Dr. John F. Goucher, of Baltimore, has contributed more than sixty thousand dollars toward the education of our people, and gives a large sum annually. Long may he live to help to lift up a struggling people!

Dr. Judson S. Hill has contributed service among our people that can never be estimated. Morristown Industrial College, at Morristown, Tennessee, which institution he founded, and of which he is still president, will be a monument to his memory.

Dr. W. P. Thirkield was the first president of Gammon Theological Seminary. His labors were abundant in the interest of our people for more than twenty years. He was a fearless advocate during his many years in the South for fair play in opportunity and treatment. He is now at Howard University, at the capital of the nation, making the same plea.

Standing out in the galaxy of great heroes for the race is Rev. Alfred Cookman. The institution in Jacksonville, Florida, stands in honor of

his memory, and commemorates the great work which this man of God did among our people in Florida.

Dr. L. M. Dunton has done marvelous things for our race. His untiring efforts have made possible the great Claflin University, of which he is president. Generations will rise up and call him blessed.

Mrs. R. B. Hayes was the promoter of the Woman's Home Missionary Society. This work was started in the South to train girls in domestic economy. The outcome of this movement conceived by Mrs. Hayes is sixteen homes where hundreds of our girls are being prepared for the duties of womanhood.

Mrs. Clinton B. Fisk is one of the best friends we have had, and has done a great work for the uplift of our girls. She was one of the pioneers in the work of the Woman's Home Missionary Society.

The ministers and laymen of the Texas Conference will long remember the name of Rev. F. C. Moore, who established Wiley University, at Marshall, Texas.

The name of the Rev. George Standing is a household name among our people in Georgia. He endured all kinds of humiliations and threats.

Miss Flora Mitchell, of Thayer Home, Atlanta, Georgia; Mrs. H. M. Nasmyth, of Adeline

Smith Home, Little Rock, Arkansas; Miss Rose T. Robertson, of King Home, Marshall, Texas; Miss Viola E. Baldwin, of Haven Home, Savannah, Georgia; Miss Alice B. Dole, of Allen Industrial Home, at Asheville, North Carolina, with a number of other blessed women, have stood by our people unflinchingly. God bless them!

Rev. A. S. Lakin was the first white man to come to Alabama from the New York Conference, and he came to Alabama and organized the Methodist Episcopal Church at Huntersville, Alabama. He was often shot at by Kuklux, and mobbed more than once. Rev. J. T. Parker came at nearly the same time, and was treated in the same way, but remained in the work. Next came Rev. O. R. Franklin, who left the Methodist Episcopal Church, South, and remained in the Methodist Episcopal Church among Negroes until he died at Birmingham, and was buried by the hands of the Negro ministers of the Methodist Episcopal Church, while his own race refused to have anything to do with him or for him in his sickness and death. Next came Rev. J. M. Joiner and his wife, both English. This brother was a pastor among colored people, was frequently beaten, mobbed, and likewise his good wife, and when asked by the mob if he would go away and not preach to the Negroes any more, he would never consent. When threatened with

death, he would say he would rather die than stop preaching to the Negroes. He did die, and so did his wife, in one of the humblest appointments of the Conference, and was buried by the black hands that stood by him in all his sufferings. Rev. Wesley Prettyman was for many years a missionary in Bulgaria. After returning to the United States he transferred from the Ohio Conference to the Central Alabama, and, while persecuted daily by his own race, he remained on the field till he was superannuated. Living a few years longer, he died among his colored brethren, at Athens, Alabama, and was carried for interment back to Baltimore, to be buried among loved ones who had gone before him.

JOHN STEWART

BY THE REV. J. H. FITZWATER, D.D.

JOHN STEWART was born in Powhatan County, Virginia, and was the son of free colored parents. He received his religious training from his parents, and attended winter school, so that by the time he reached the age of twenty-one he was honest, industrious, and capable of making a living.

He left his home at this time, however, to

GROUP I

Bishop I. B. Scott, D.D., LL.D. Rev. M. C. B. Mason, D.D., Ph.D.
Rev. J. W. E. Bowen, D.D., Ph.D. Rev. R. E. Jones, D.D.

make his way in the world, but after a time met with misfortunes, became discouraged, and finally, drunken and dissolute, drifted to Marietta, Ohio, in his wanderings. He was thoroughly converted, and became as fervent in piety as he had hitherto been idle and wicked. He united with the Methodist Episcopal Church.

As was the custom of many of the devoutly religious of those days, he was in the habit of retiring to the fields or woods for meditation and prayer. On one of these occasions, while praying in a grove, he says, "I heard a voice like a woman's singing and praising the Lord, while straight from the northern sky, which was filled with a great radiance, came a man's voice saying, 'You must declare my counsel faithfully,' and I found myself standing on my feet speaking as to a congregation."

He was impressed that this was a call to go to the Northwest and preach the gospel to the hated, despised Indian. He at first resisted the influence and resolved, Jonah-like, to flee, making preparations to go to Kentucky. Being stayed from this, however, by a serious illness coming on at this time, he resolved as soon as able to obey what he firmly believed to be a call to a special field of labor.

When he recovered he again heard the voices, and, overcoming his fears and the persuasion of

friends, he took his knapsack and started upon his perilous journey. In his own words, "When I set off I was very happy, and steered my course sometimes by the road, sometimes through the woods, until I came to Goshen, where I found the Delaware Indians." He preached to them and sang hymns to their great delight, and thinking he had performed his duty prepared to return to Marietta. Again he heard voices calling from the Northwest, and again he took up his lonely pilgrimage.

Now he comes upon a settlement of whites who receive him gladly and hear his message with joy. There were conversions, and organizing a class he proceeds upon his way until he reaches Upper Sandusky, the home of the Wyandot Indians. They had the pagan practices and vices of heathen people, and, added to these, the white traders sold them liquor and there was much drunkenness among them. The Roman Catholics had tried unsuccessfully to Christianize them, but had only succeeded in implanting a prejudice against other religious teachers. This, then, suggests some of the difficulties John Stewart found awaiting him in his new field of labor.

He found the house of William Walker, the government agent, who lived among the Indians, and who disregarded his teachings at first, but who was later converted. He held several suc-

cessful meetings at Sandusky, where the Indians lived.

As is usual, opposition was aroused among the irreligious. The white traders, who prospered by their debasing business of furnishing the Indians with liquor, objected to the teaching of the Methodist preacher, and used every device to make his efforts of no effect. The Indians under the Roman Catholic influence declared that Stewart was no priest and had not the right Bible. In this the Indian agent, Walker, came to his assistance, assuring them that the only difference between a Catholic and Protestant Bible was that one was translated in Latin and the other in English; that any man had a right to persuade others to be religious if he cared to, and that the Methodist hymns were all right and good.

Mononcue, one of the most powerful chiefs, was most bitter in his opposition, reluctant to give up the faith of his ancestors. He declared that Stewart's religion was for the white man only, as God had given the Book to him, and the Indian's religion was given to him also by the Great Spirit. Very fervently Stewart labored to impress him with the divine commission of Christ to "go into all nations and preach to all people," finally succeeding in convincing him and having the joy of seeing not only Mononcue, but Hicks, Between-the-logs, Sumnumdewat,

Scutash, Robert Armstrong, and other chiefs and eminent men of the tribe among his first converts.

Stewart's success so enraged his opposers that they resolved upon a great thanksgiving feast and dance as a national celebration. Stewart was invited, and had the grief of seeing his late converts among those engaged in the heathenish festivities. He now felt discouraged, and resolved to return to Marietta. He preached his farewell sermon, and parted from them, much to their sorrow.

John Stewart, however, was not permitted to forsake entirely these children of the wilderness; after an absence of a few months he returned to Upper Sandusky to take up what proved to be his lifework with the Wyandot Nation. He was received with joy, and again the Word as he believed it was blessed and men turned to the Lord. His work was growing on his hands, and he appealed to the Ohio Conference for helpers. The session of the Conference meeting in Urbana, March, 1819, granted him license to preach.

In 1821 J. B. Finley was appointed to take up his work. He organized a class of twenty-three. Finley labored to promote their industrial training by erecting a sawmill and securing a farm one mile square, where the Indians were taught agriculture. A log church was built, which was

also used for school purposes. Miss Harriet Stubbs, sister-in-law of Judge McLean, offered her services and was soon installed as teacher of the Indian women and girls. The school was continued while the Indians were in Ohio, and was the beginning of woman's home missionary work.

An appeal was sent out which resulted in the organization of the Missionary Society of the Methodist Episcopal Church in 1819 in New York city.

In 1822 Bishop McKendree visited the Wyandot Mission and found it in a prosperous condition. The church membership numbered two hundred natives, who had renounced heathenism and embraced the Christian religion and were showing by exemplary lives the sincerity of their profession.

At this time Stewart's health was failing; worn out by excessive labor and exposure, he wasted away and was apparently near his end. He was comforted by the thought that the people he loved would be cared for by the Church, and to the last he was their trusted pastor and friend. He died on the 17th of December, 1823, his hand in the hand of his faithful wife, and his last words addressed to the sorrowing people about his bed, "O, be faithful!"

SOME OF THE BLESSED MEN AND WOMEN WHO HAVE LABORED AMONG US

BY THE REV. W. H. LOGAN, D.D.

In 1865 the Rev. Joseph Welsh introduced the old "mother" Church in South Texas, organizing societies in Galveston, Houston, Richmond, Lagrange, San Antonio, Hallettsville, Gonzales, Austin, Hempstead, Brenham, and Navasota. He found such heroes among the colored brethren as Elias Dibble, founder and first pastor of Trinity Church, Houston, who served the full term of three years; B. F. Williams had established a society at Columbus, Isaac Wright at Austin, Larken Carper at San Antonio, V. M. Cole at Lagrange, Austin Lockhart at Waco, B. O. Waters at Brenham. And thus Brother Welsh was aided just from the fields and from behind the plow handles, but these were nevertheless "mighty through God to the pulling down of strongholds."

Later Brother Welsh was joined by the Revs. G. W. Herney, W. R. Fayle, William Brush, T. T. Leake, F. C. Moore, S. M. Brock, and others who in coöperation with the colored brethren above mentioned spread the work so rapidly over the State that within three or four years after

the emancipation the grand old Methodist Episcopal Church had societies in all the principal centers in the State, including Marshall, Jefferson, Tyler, Quitman, Mineola, Paris, Clarksville, Fairfield, San Augustine, Huntsville, Millican, Anderson, and many interior points.

While Brother Welsh and the other white brethren were at work organizing churches and preaching to the ex-slaves, such godly women as Sisters Knapp, I. R. Howells, Isabel R. Coe, and Mrs. George W. Richardson were at work in the schoolroom, teaching the children who were to be the future preachers, teachers, mothers, fathers, and representatives in the various walks of life.

In East and Northeast Texas there grew up among us men of own making who were great workers, many of them good men and splendid preachers, namely, Daniel Battle at Paris, Cosum Luster at Jefferson, Walter Ripetoe, Elijah Blair, and Paul Douglass at Marshall, and many others. There was a younger set of men, successors to the fathers, who did great things for God and the Church, namely, C. L. Madison, Mack Henson, R. R. Roberts, Peter Morgan, Taylor Moore, John Jackson, I. B. Scott (now Bishop to Africa), Harry Swann, C. C. Minnegan, C. P. Westbrooks, who wrought nightly to cultivate the fields which the fathers had cleared and

builded. Only a few of that long list remain among us, for most of them are "fallen asleep," but to say that they gave a good account of themselves is expressing it mildly.

Rev. F. Carson Moore established Wiley University and was its first president. The school was the first of the kind established by any Church in the State for the Christian education of our people, and to it went many of the men and women of all the Churches. Its alumni and undergraduates are doing well in every vocation, calling, and profession. One cannot meet the ex-students of this school without being impressed with the class of work it has been doing for the forty years of its establishment. The school has had seven presidents, namely, F. C. Moore, W. H. Davis, N. D. Clifford, George Whitaker, P. A. Cool, I. B. Scott, and W. H. Logan, the present incumbent. The last two are colored, while the first five are white men. It is to this school that Miss Isabel R. Coe came as its first preceptress, to whose memory her father has given five thousand dollars to assist in the erection of a boys' dormitory, now in course of erection. There is also a school at Austin, Texas, located within the bounds of the West Texas Conference; it was established in 1900, and has the second largest enrollment of any college in the State.

Wiley University and Samuel Huston College, presided over by Professor R. S. Lovinggood, A.M., are splendid educational plants well located and doing a great work. Wiley has outdone itself in buildings during the twelve years of President Logan's incumbency, there having been erected a girls' dormitory, president's home, and industrial plant where the industrial arts are taught, a hospital and several teachers' cottages, and a library, the gift of Mr. Carnegie.

The schools, the churches, some few of them considered great among our people, the home life, moral and religious, the splendid example in all vocations in Texas, irrespective of denominations, were made possible by the workers of the old Church sent to the field immediately after the war between the States. Who can tell what the achievements will be fifty years hence?

WHAT GODLY WHITE MEN AND WOMEN HAVE DONE FOR OUR PEOPLE

BY THE REV. E. W. S. HAMMOND, D.D.

As we look back over a half century and note the progress made by our people along the lines of intellectual, social, moral, spiritual, and ma-

terial progress we are led to exclaim, "What hath God wrought!" Surely the agencies used in the accomplishment of this great work have been fully indicated in a movement without a parallel in the world's history.

Fifty years ago more than four millions of our people were in bondage. Emancipation brought new conditions which appalled the nation. It was a condition of citizenship, with phases never before considered by the great American people. It meant the training of a race for the proper exercise of the rights, dignities, and responsibilities of citizenship.

Here Christian philanthropy had its first and greatest opportunity to meet the vast social, moral, and spiritual wants of the heathen at our doors. Thoughtful people saw that the masses of illiterate freedmen invested with the rights of citizenship, if educated and properly qualified to a proper recognition of these sovereign rights, might buttress the walls of our temple of liberty, but if left in ignorance would, in some moment when the beams were at equipoise, pull the fair fabric to the ground.

It was at this auspicious moment when the godly white men and women of our land recognized the dire necessity, and inspired by the words of the Master, "Greater love hath no man than this, that a man lay down his life for his

friends," left their homes, often severing forever family ties, companionships, and relationships. "God's best," actuated not by sordid or mercenary motives, not seeking the emoluments that might accrue, but seizing the priceless opportunity, ere the smoke of battle had cleared away, were on the field ready for service. That service has gone down in history, and constitutes a record which for heroic service, devotion in behalf of an emancipated race, is without parallel in the history of Christian philanthropy.

Nor has this unparalleled sacrifice ceased. There are still with us a few noble souls who heeded the first call for volunteers in behalf of the freedmen. They have grown old in the service, and some of them bear the scars of the mighty conflict of public opinion and sentiment. Suffering at times for righteousness' sake, they stood, "Godlike with native honor clad," by their convictions and by the nation's wards.

Others have come into the field later on, but are no less devoted to the work of uplifting our people, and their work is surely winning the admiration and respect of all good people. There are others of this same godly sort from the best Christian homes and institutions of our land who have offered themselves as volunteers to work in this great field, which is "already white to the harvest."

Verily, Ethiopia in America stretches out her hands unto God, while tens of thousands of "princes unto God," crowned by the heroic examples and devotion of these friends of ours, have "come out of this Egypt" to join hands in the work of uplifting the untouched, unsaved, and unchurched millions of our "brothers in black" in this great Southland.

We honor the memory of these godly white men and women who have given their lives to this work, and while the sacred ashes of some of them sleep in our sunny Southland we shall be inspired by the thought that they are yet with us, and shall see that their graves are kept green.

Let no one call a halt in this great forward movement. The Master calls for men, and for women, who like himself will be willing "to lay down their lives for their friends."

SACRIFICES OF WHITE MEN AND WOMEN FOR OUR PEOPLE

BY THE REV. W. C. THOMPSON, B.D.

THE subject is so broad, so deep, and so far-reaching that it is almost impossible to even make a creditable reference to it in the space allotted to me. Were I to acknowledge the per-

sonal benefits that have come to me through good white people, it would furnish a full treatment of the subject, but I will pass that by for the time being.

It may be noticed that the sacrifices have been made in various ways and under dissimilar circumstances. There have been white men who have given their money, their wise counsel, their most efficient service, their social standing, and even their lives for the colored people. There are many such persons now living and working to the same glorious end of Christianizing and educating this race.

The colored people have been taught, and not without cause, that most of their philanthropic assistance has come from friends of the North; but it is gratifying to observe that much of the philanthropy received by the colored people in these days comes from Southern white people as well as from Northern friends. We are grateful to those who contribute their thousands toward elevating the colored people; but a very remarkable feature about the aid given the colored people is that much of it is contributed by the middle class, the working class of white people in the North. We are told that out of their meager earnings the white people of the North gladly contribute to the establishment and maintenance of educational institutions for colored youth.

Not only have good white men and women made financial sacrifices by giving to the cause of Negro education, but have worked and taught among them and for them on very small salaries. It was not because these teachers had nothing else open to them, but it was for their love for humanity and especially for the unfortunate class of human beings. Sainted Bishop Galloway, of the Methodist Episcopal Church, South, well said, "Why shall we canonize the missionaries that go and preach among the Africans in foreign lands and *cannonize* the people that work among them in our own land?" In the morn of the Negro's educational life, when Rev. George Standing, the first employee of the Freedmen's Aid Society, taught and preached to the colored people, and Rev. W. P. Thirkield and wife attempted to teach colored men how to preach a pure gospel and to keep a model home, persons in their class were criticised and even ostracized. To teach Negroes to preach and tell them they had the rights of an American citizen meant to some one the reception of a piece of human flesh in the mail.

It is a question as to which class is more deserving, the class that furnished most money and means for education, or the class that makes the sacrifice of social standing to serve among colored people as teachers and preachers, and at the

same time contribute a part of their salaries to the work.

We are glad to say that these sacrifices have not been made in vain. The hundreds of schools and colleges and universities and thousands of graduates fully justify the investment made. All honor to those who have sacrificed means, money, time, and social life for my people. The same honor to those now doing the same thing in whatever kindred, religious tribe, or denomination.

THE NEGRO IN THE METHODIST EPISCOPAL CHURCH

BY R. S. THWEAT

Much has been said from time to time about the relation the Negro bears to the Methodist Episcopal Church. This discussion has existed in different forms and stages till in process of development it has been reduced to one size and shape, and that represents the only honor that the Negro has not received from the bountiful hand of the Church. The elevation of a Negro to the episcopacy seems to be, on the part of the agitators, the only act which will convince them that the Church is absolutely sincere regarding its Negro constituency.

The basis of this contention is evidently the result of malicious ignorance or unreasoning prejudice. It is quite unfortunate that no other words to express or describe this agitation are obtainable, because either condition is quite uncomplimentary when applied to that class which advocate Negro elevation to the episcopacy.

In considering the question from the views just mentioned we conclude that some need information, while others seek not only to place the Church in a bad light, but to reflect upon all Negroes who continue to maintain their relations in the Church.

We cannot understand where our would-be benefactors get the idea that the Church owes the Negro such an enormous debt. And then, granting that the Church does owe this debt, we as creditors ought to be satisfied with the frequent and continuous installments that we are receiving. There are about three hundred thousand colored people in the Methodist Episcopal Church. The progress they have made and the recognition received are quite phenomenal. The disposition of the Church is to give the colored membership everything that it can justify itself in giving. The twenty-four schools supported by the Freedmen's Aid Society, and the sixteen homes maintained for colored girls by the Woman's Home Missionary Society, benefit the

entire race. Out of the Church journals, which are supported by the Church, one of them has been managed by our race. All of these phases of church work have colored representatives: the Board of Foreign Missions, the Board of Home Missions and Church Extension, the Freedmen's Aid Society; and the more we approach self-support, the more recognition we shall receive. Many of the pastors and district superintendents in the Methodist Episcopal Church fill very desirable positions, and from a remunerative standpoint some more than equal the salaries of some who sit upon the episcopal bench in other Churches.

The continual clamor of the fellow on the outside leads us to believe that he is not satisfied with his lot. He reminds us of the young fellow whose wife did all the work, while he lived happily from the sweat of her brow. He finally took a notion that he could do better elsewhere and to that end gathered up his belongings and moved. He soon found out that his meals did not come as regularly, neither was the bed on which he slept so comfortable. The sleep of the faithful wife was disturbed one night by a banging on the door, and she looked out to see this fellow shouting, "Let me bring my clothes back home!" So if you have worn out your clothes, and have no good ones in which to return, do like

the prodigal son, and come home as you are. There is plenty and to spare, and we will kill the fatted calf for you.

FELLOWSHIP WITH COLORED PEOPLE

FROM THE CALIFORNIA CHRISTIAN ADVOCATE

METHODISM is great because it believes in humanity. It undertakes to lift up a race, to change the heart of a continent, to overthrow the bulwarks of the centuries. There is no task too great for it. No matter what the world may say, the Methodist Episcopal Church has done for the Negroes of the South a work that has not been surpassed in the history of the Christian centuries. Our fellowship with the colored people is real and an object lesson to the whole world. To purchase union with our sister denomination by surrendering the colored membership, if every colored member consented, would shatter the greatest chapter in the history of the Methodist Episcopal Church. The Church is deeper than the social question. It is working at the roots and changing the moral constitution of all the races. Education alone is not a basis of enduring fellowship. Individual fellowship in Christ is an adequate basis for a universal brotherhood.

Experience in the South shows also that the

administration of the Methodist Episcopal Church among the colored members has developed a moral standard, a type of membership far beyond that of any colored Church. Even Bishop Hoss in his fraternal address at Chicago admitted and placed emphasis on that fact. It is the logic of the case. The colored Methodist Episcopal Church members are the highest type of Christian citizens among the colored people in the South. We would hesitate seriously to take any step looking to the change of the relation of the colored membership. Methodism has encountered many cross-currents, counter-currents, and sub-currents, but at no time has Methodism changed her course. She believes in smashing all the "Jim Crow" cars, all the "Jim Crow" constitutions, and establishing a universal brotherhood in which all the races blend.

THE METHODIST EPISCOPAL CHURCH AND THE COLORED PEOPLE

BY THE REV. EDWARD L. GILLIAM, D.D.

The Methodist Episcopal Church in doctrine and in polity appeals strongly to the Negro's temperament and nature. The position of this Church upon all questions involving not only

moral and religious, but also every civic right of all men, places it in a relation to him that is not occupied by any other Christian denomination in America, and persistently maintains it; and this persistence is, in my opinion, the keynote to the answer, if not the answer itself, to the query propounded to me. The Methodist Episcopal Church in her dealings with the Negro has been the means of inspiring him to put forth his best effort to develop the very highest type of Christian manhood and Christian womanhood. This Church has always appealed to the best that was in him, and given him to understand that merit and character and push would receive due recognition regardless of the color of the skin or the texture of the hair.

No person who has studied the methods adopted by the Methodist Episcopal Church in her dealings with the Negro will claim, as do some not so well informed, that the colored membership are being carried like infants. No, the Church has wisely pursued a policy of requiring that they measure up to the same standard, both intellectually and morally, that is demanded of her white membership, and the result has been the turning out of a class of ministers who stand, to say the least, without any superiors, among their own race, in any other Church or denomination.

GROUP 2

Rev. I. L. Thomas, D.D.
I. Garland Penn, A.M., Litt.D.
Rev. C. C. Jacobs, D.D.
Rev. E. M. Jones, D.D.

The Negro needs the counsel, the inspiration, the opportunities which this Church, more than any other, has to offer him. Her recognition of a Bowen, a Mason, a Thomas, a Penn, a Hammond, a Scott, a Jones, a Jacobs, and a host of others, not because their skin is black, nor that their race should have representation because of their numerical strength, but because of their ability, their character, their worthiness, has been accorded in competition with the best type of cultured, refined, educated white American citizenship; and this is indeed an inspiration and an encouragement. With her excellent schools, academies, seminaries, and colleges, with a task of Herculean proportions already accomplished, but with one of still greater difficulty and of tremendous import yet to be accomplished, it is an absolute necessity that he have the inspiration, the assistance, the support of a true and tried friend, such as the Methodist Episcopal Church has proven herself to be; and until this task has been completed there is need of her labors among the colored people.

This Church recognizes the fact that the Negro is a man, and still is willing to accord him a man's chance by placing him side by side with other races and nationalities, and saying to him and to the world that he is to have equal opportunity with the others, and is to receive equal

praise or censure as his attainments and achievements shall entitle him to receive.

This is all that the Negro asks in any line or in any field—"equality of opportunity and equality of reward"; and in this the Methodist Episcopal Church is the pioneer and the leader among the Churches of the Christian world.

If the Negro is to attain the full stature of Christian scholarship and of Christian manhood he must come in close touch with the highest and best civilization of the times, and this can never be done except by the kind of association and contact which comes to him in the Methodist Episcopal Church. The white man and the black man will never thoroughly know and fully appreciate each other until they shall have spoken from the same platforms, preached from the same pulpits, deliberated together upon the same committees, planned together in the same conferences and conventions, prayed together around the same altars, toiled and struggled and rejoiced together over the same victories—never until they shall have had this experience can they properly appreciate and respect each other; and the opportunity to gain this experience and to secure this acquaintance is to be had only through such avenues as the Methodist Episcopal Church; hence her work must be continued until this mission has been finished.

WHY THE NEGRO SHOULD BE LOYAL TO THE METHODIST EPISCOPAL CHURCH

BY THE REV. E. H. OLIVER, D.D.

THERE are many reasons, but among the many is this: To save himself from the most serious charge that can be alleged against an individual, namely, ingratitude.

I have never seen a person who would acknowledge that he was an ingrate. There is no virtue in ingratitude. For the Negro to be disloyal to the great Methodist Episcopal Church is to show to the world that he is divested of the mother of all virtues, namely, gratitude. For nothing softens the heart and opens the gushing fountain of love more than the exercise of gratitude. Like the showers of spring, it causes the seeds of many virtues to blossom and produce fruits precious to the spiritual feeding of this world.

Tears of gratitude bring pleasures to us unknown to those who have never been forced from the sunshine of Christian privileges, such as home, church, and school—three great words, representing three great ideas—indeed, taking in our whole civilization.

The Mighty One and the mighty Methodist Episcopal Church heard the cry of this helpless,

bleeding, and long-forsaken son of Ham and came to his rescue. Shall he forget it? "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth." Besides the deep sense of benefit received, gratitude always ardently desires to make all possible returns to those who have helped in time of need.

There are two ways in which we can make returns to the great Church for what she has done for us: First, by the building of pure and noble characters; second, by giving to its various benevolences in order that others may be blessed as we have been.

Men and women, boys and girls of the race, move your tents from the valley to the mountain, to the mountain of highest Christian living. The Church will doubt our loyalty if we do less than this, and God who has worked so wonderfully for us, through the Church, cannot make of us what he had purposed.

When we get to this position in Christian living, the will to give to the various causes of the Church shall be strong enough to force us to do our full duty. The Negro in the Church needs to-day the will to do, more than the money to do with. If every one of us will give in proportion to our ability we will send a thrill of joy through the hearts of our friends and put to flight the

army of the enemy. To give less than our ability will prove us to be disloyal, will weaken us with our friends, and, worst of all, weaken us with ourselves.

The Church has done full well her part; we cannot deny this. Shall we do our part? May I hear the voices of three hundred thousand members, augmented by the voices of the two thousand two hundred and fifty-three Negro ministers of the Church, coming up in one mighty shout, loud enough to be heard by the whole Church, distinct enough to be understood in all languages, saying, "We will do our part!"

EVIDENCES THAT THE METHODIST EPISCOPAL CHURCH IS DOING A GREAT WORK AMONG THE COLORED PEOPLE

I

BY THE REV. E. W. S. PECK, D.D.

The Methodist Episcopal Church has no apology to offer for its work among the races of men. It requires no attorney to plead for its right to be universal in its labors for the evangelization of men. It speaks for itself everywhere. In perfect obedience to the holy calling of God, its

commission and authority is to "preach the gospel to every creature," to "disciple all nations." To the colored people it has been the agency ordained and inspired of God to "look up and lift up" the race from its enslavement and from its benighted condition. To the race it has been the evangel of Christian education, overcoming all hindrances to its mission. It has instituted schools from the preparatory to the highest grade of learning to prepare teachers and leaders of the race. The Methodist Episcopal Church has sent out from its schools qualified men and women skilled in the various professions; scientists, artisans, business men, and mechanics it has produced for the work of life. To the race it has given a colored ministry efficiently equipped to glorify God and honor the Church in its administration to the spiritual need of the people.

It is apparent that this great work is for all time. The present outlook is cheering to the colored people of the Church. There is no official position in the Church to which they are not eligible. The fact that the race has representatives in the missionary episcopacy, college presidents, assistant general secretary of the Epworth League, field agent for the Board of Home Missions and Church Extension, members of general administrative boards of the Church, gives promise that the future will find men of the race

in the highest official authority of the Church. This indication should serve to quiet the nervous and self-seeking, and cause the people to endure with becoming patience the time. "They that wait upon the Lord shall renew their strength." "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Apply these inspired statements to the eventful past of the colored people. Did not our fathers wait upon the Lord when in bondage? Did not the day come when Almightiness delivered them? Was not their strength renewed? It was proved to them that out of their sufferings in bondage all things worked together for good, and since that day it is true. It is true to this day, and will be ever so. To further the accomplishment of this work, consecrated wealth by the millions has been freely contributed by the Church. This stream of devoted benevolence is yet flowing; it will not be stayed, for Divine Love has ordered it. You may as well try to stop the sun from shining or the waters of Niagara from flowing as to stop the Methodist Episcopal Church in its appointed work among the colored people. "What hath God wrought!" Peace on earth, good will to men.

II

BY THE REV. J. C. HOUSTON, D.D.

THE great good done for the colored race by the Methodist Episcopal Church is seen—

First, in the large number of Sunday school teachers sent out from our schools each year, whose moral standing, intellectual status, and industrial activity tend with marvelous effect to lift the race in heart as well as in head.

Second, in sending out each year the largest number of Negro physicians, whose successful practice proves their proficiency in their chosen profession. The Negro physician becomes the competitor of his white brother at the Board of Examination, and when successful proves himself the equal of the so-called superior race in one of the most difficult and profound scientific studies known to universal scholarship, and thus they give the race a more lofty place in the estimation of the impartial thinkers of the earth.

Third, in educating not only the preachers of our particular Church, but those of other denominations; so that Gammon Theological Seminary is now sending forth a flood of intellectual, moral, and spiritual light whose resplendent rays are now effectually touching nearly every part of the race.

Fourth, in assisting in the building of churches through which thousands of our people have been reached for their moral uplift and spiritual betterment, which could not have been so successfully effected without such aid.

Fifth, in teaching the importance of self-support, thus educating the race in the lofty principles of self-reliance and inspiring the love of permanent racial manhood.

Those who misunderstood the mission of the Methodist Episcopal Church among our people made it their business for years to do everything in their power to keep the Church from succeeding. They misrepresented it for the purpose of preventing its wide spread among the colored people. We are glad to say that some of its greatest opposers in the South, both white and colored, see the Church in a different light and feel that it is their duty to commend the work and welcome it among our people as one of the greatest uplifting forces. Many are saying now, "God bless the Methodist Church," since they have understood its mission.

THE RELATION OF THE METHODIST EPISCOPAL CHURCH TO THE COLORED PEOPLE

BY THE EDITOR

Philip Embury preached his first sermon in New York to five persons, and one of these was a colored woman. Harry Hosier, a local preacher, known in Methodist history as "Black Harry," was a traveling companion to Bishop Asbury. He was so remarkable as a preacher that he was taken for Bishop Asbury by many who were too far away to see the speaker. The two facts above stated show how closely the colored man was allied to American Methodism in its infancy. The effect of the preaching of the circuit rider upon the colored man was the same as upon the white man; and the result was that Methodism spread rapidly among the colored people. This new type of religion had something in it even in the days of slavery that was adapted to the spiritual needs of the colored man. The brotherhood of mankind, as preached and practiced by John Wesley, was of such power and force, was so true to the New Testament teaching, that it could not be swallowed up by American slavery. And so the abolishment of this great American curse was due in large measure

to the uncompromising host of Methodists who believed that slavery was wrong and who were unwilling to agree to any proposition that would tolerate it in any degree.

The Methodist Episcopal Church has made no apology for practicing the New Testament doctrine of human brotherhood, and has welcomed the colored man within her bounds, treating him as a man and brother. This Christlike disposition has been productive of much good among the colored people and has made them feel all over this land the spirit of gratitude. There are some of our people who have not been keen to see what the Methodist Episcopal Church has done for the race; they need to be pitied for the dullness of their vision and their incapacity to appreciate a fact that has contributed so much toward bringing out the good in a deprived and despised people.

The Methodist Episcopal Church has manifested to the world in her spirit and genius that, although there are many races in her bounds, they are all one in Christ Jesus. It has cost the Church much to maintain her ground, but to have acted in any other way would have had Methodism running upon a narrow-gauge track, when Mr. Wesley started her on a broad-gauge. The Methodist Episcopal is a Church for mankind, and must include the colored man in its communion

in order that it may take its stand in the Christian Church for the unity of the human race and the brotherhood of man. The marvelous growth of the Methodist Episcopal Church has been due more to the catholicity of her faith and the practice of the Golden Rule than anything else. Race Christianity is unfounded in the New Testament, and wherever it is encouraged it is accepting a substitute for the genuine article. Any sort of Christianity which extends its good only to those of a certain race, and allows its adherents to treat the members of another race as they please, is a failure inasmuch as it was not a part of the purpose of Christ, its Founder.

Again, any type of the Christian religion which is guilty of endeavoring to destroy another's faith in some other type of the Christian religion is little better than a mere travesty of Christianity, and any growth which it has as a result of proselyting members of other denominations cannot ultimately work for the best. It would be far better for a religion to make its doctrines so universal as to include everyone rather than to proselyte members from other religions and bring them into its own narrow way of thinking and acting.

In order that Methodism as a whole may get back to the purpose of John Wesley, it must overcome the petty differences which have divided it

in the past; it must get back to Wesley's scope of duty and to Christ's standard of service and universal sympathy, in order that it be known the world over that Methodism is a solid unit determined, as was Wesley, to take the world for Christ.

The individual soldiers of a phalanx may each belong to different races; one may be German, another may be African, a third Swedish, and so on, and each of these soldiers may be a great warrior; but only can the phalanx be successful in routing the enemy when each soldier sacrifices his own peculiar racial distinctions and prejudices to the common welfare and so welds the once separate parts into a solid whole. The Methodist Episcopal Church has taught the world one thing, that the color of a man's skin is not to be taken into account when it comes to rights and privileges in the kingdom of God. Simon, who bore the cross of Jesus, is of as much importance in the sight of the Master as John Wesley, the founder of Methodism. The Methodist Episcopal Church does not pass the colored man by as the Levite and priest passed by the man who had fallen among thieves, but, on the contrary, like the good Samaritan, goes to his rescue and ministers unto him in his unfortunate condition.

Human sympathy and Christian service prompted by the Christ spirit have lifted its

members far above race prejudice. In gathering the wheat of the great harvest it has no time to spend examining the color of the sheaves. The grain to be gathered is of every race and tongue. However, the Master is not calling for men to separate the grain, but for laborers to gather it into his kingdom. Wherever the facts are made known concerning the interest the Methodist Episcopal Church has taken in the welfare of the colored race, nothing but appreciation and gratitude are manifested on the part of our people. May this great branch of the Christian Church continue to be an active example of the brotherhood of man, as its doctrines are of the fatherhood of God!

PIONEERS AMONG US

BY THE REV. W. R. R. DUNCAN, D.D.

THE early years of our Conference compared with the present are a history in themselves. The Revs. W. H. Crawford, G. W. Taylor, A. J. Phillips, W. H. Higgins, John Legrand, and T. Harden have all gone to their homes above. They used to attend the Saint Louis Conference before the Arkansas Conference, out of which the Little Rock came, was organized. They were the self-sacrificing pioneers whose earnest efforts made possible the furtherance of the Church

work in these Conferences. Some of them had to travel on horseback for more than two hundred miles to the seat of the Conference with only one suit of clothes; still with all of this they were happy and rejoiced in the fact that Providence had chosen them to be the first to minister unto those out of Christ in these communities.

Rev. E. Roberts was once our missionary west of Little Rock. Then we had about ten appointments, with about as many pastors. For several years we had no one of us to act as secretary. This was done by white men, such as Rev. I. G. Pollard and Rev. L. W. Elkins. They were great men; they gave their whole lives to the Master and to the extension of his kingdom. W. H. Crawford served two terms as presiding elder, W. H. Higgins one term, A. J. Phillips one term, and J. W. Jackson, who though young in age ranks with the old pioneers, one term.

Mrs. Hilda M. Nasmyth is among the good and blessed women who gave up everything for work of the Church among our people. Margie Layport in her day stood as high as any in the connection. I (excuse personality) entered the Arkansas Conference in 1877, and served all five of the districts as presiding elder and district superintendent. Many of us served a whole year for a salary of fifty dollars. We felt that our reward was not to be on earth, but in heaven.

May the good work of the kingdom go on until not only the colored people of the Southland but every race and nation on the globe shall bow before the Almighty!

SELF-SACRIFICING COLORED MEN AND WOMEN OF THE CHURCH

BY THE REV. J. S. THOMAS, A.M.

"WHAT hath God wrought!" We have simply entered into the labors of the fathers. They labored through great difficulties and under trying circumstances to bring about the present condition of things. To hear from the lips of some of the pioneers of their many struggles, of the dangers braved, often taking their lives in their hands, of the deprivations suffered, of the long and tiresome journeys on foot, through dark and dismal swamps, sometimes breaking the ice to ford the streams; of how they traveled through all kinds of weather, in rain and sleet and snow, sleeping out at night with the earth for a mattress, a stone for a pillow, the atmosphere with a pressure of fifteen pounds per square inch for blanket, walled in by the vast howling wilderness and sheltered by the deep blue sky, or, what was not much better, in a shanty where they could

GROUP 3

Rev. J. E. White, A.B.
M. N. Davage, A.M.
Rev W H. Logan, D.D.
Rev. W. W. Lucas, D.D.

study the stars through the shingles and note the approach of day between the slabs or poles of which the house was built, and receive ventilation through the cracks in the floor, one would decide that it took more courage to establish the work in this Southland than it takes to face shot and shell. These godly men, a few of whom linger among us to this day, were not blessed with school advantages; but they had come very closely in touch with God, they had a glorious view of his redeeming love, they caught a glimpse of things divine and had brought themselves to that exalted state of self-surrender which enables one to reach that higher state of self-realization, and they could say with Paul, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

But this kind of work has not ceased. Those godly men referred to have simply dropped out of rank, but others have taken their places, for as yet there is so much land to be possessed; and this very day there are scores and hundreds of men, and women too, who are making such sacrifices of which no other cause is worthy; grand men, noble men, for the sake of the meek and lowly Jesus are living with their families in par-

sonages that are mere apologies for houses, with threadbare clothes knitted together by the needle of the thrifty housewife; calling their families around the festal board upon which there is scarcely enough of the commonest food to keep soul and body together. They read God's word and sing one of Zion's songs, and get down upon their knees and present themselves, their families, and their flocks to God, thank him for the scanty meal provided, and praise his name because he has accounted them worthy of breaking the bread of life unto dying men. How these noble soldiers of the cross, these valiant warriors in the army of the living God, would fare with their families, without the little pittance sent them by the Board of Home Missions and Church Extension, is a matter for the imagination to feed on. The noblest of the noble heroes are in this number. Uncrowned kings and queens are they.

COLORED WORK IN WHITE CONFERENCES

BY THE EDITOR

Sometimes it is a question whether the colored membership is increasing in proportion to the increase among distinctively colored Methodist

bodies. A little light upon the subject might explain why the membership does not show such remarkable increase.

There is a large number of people who were born in the Methodist Episcopal Church, and who have been so loyal that, instead of joining colored churches in the North and West, they have preferred uniting with white Methodist churches, as in Boston and other cities in both the East and the West. Some churches in which the membership is entirely colored are within the bounds of white Conferences. For instance, the two colored churches in the New York Conference—Saint Mark's Church in New York city, with over one thousand members, and a mission church from Saint Mark's in a flourishing condition. The membership of these churches is composed largely of persons who have lived in the South, and, being in New York, have identified themselves with our churches. These members are not lost to the Methodist Episcopal Church, but are counted among the white membership of the Church.

In Boston a great many of our people who have gone to that city from other places are members of several white churches there. We have lost a considerable portion of our membership within the bounds of the West Texas and Texas Conferences; these members have moved to Cali-

fornia and other places, and we have at Los Angeles one of our best churches. A number of missions have been planted in various cities in southern California—so many that the General Committee was urged by Bishop Hamilton to make an appropriation for the colored work in that part of the State. All these members are counted with the membership of the Southern California Conference, and, therefore, are lost to the colored membership as a whole.

Then, there are certain conditions which have had much to do with this large exodus of our people from the South to the North. They have heard that there is not much discrimination in the North against a man on account of his color, that every man is protected under the law, that better wages are paid, that equal provision is made for the education of all children, that men of all races are upon equal footing in the exercise of the right of franchise; and for these and other reasons Negroes are leaving the South. The colored population is rapidly increasing East and West.

Among those who have left the South are thousands who were members of our Church. Some of them, as stated, have joined our Church in the cities and towns where they are now living, but a large percentage of them have gone into other Churches; and why? Because in many

places we have no organization. The bishops and officers of the distinctively colored Methodist Churches are daily trying to organize their churches in every community out of all the Methodists they find. In many instances they take advantage of our members, telling them they are Methodists. So, inasmuch as we have so few of our leaders in these Northern and Western towns, thousands of our members may be found in the African Methodist Episcopal Church and in other colored Churches.

We bring out these features of the work that it may be seen that where we have no church among our colored members a large number of them go into the colored Methodist Churches in various cities and towns, and yet quite a large percentage prefer membership in their own Church, and therefore that fact necessitates their joining the white church. This is the chief reason why our membership does not show a larger proportional increase. Where everything is equal our Church grows as rapidly and as substantially as other Churches.

VARIOUS MOVEMENTS FOR THE EDUCATION OF THE NEGRO

BY THE REV. M. C. B. MASON, D.D., PH.D.

One of the most remarkable movements of the last century was the movement inaugurated for the education of the newly emancipated freedman. It came as an immediate response to the sore and distressed condition of the Negro, and the urgent and pressing demands of the nation. It was spontaneous, it was patriotic, it was unselfish, it was Christlike.

The first organization in the field was the Western Christian Association, of which Dr. J. M. Walden, now bishop, was the first corresponding secretary. There were earlier efforts by individuals and churches, and here and there by officers in the Union army, but the Western Christian Association, we believe, was the first organized movement for the intellectual and moral uplift of the Negro.

In 1867 the Western Christian Association took a denominational form and merged into the Freedmen's Aid Society of the Methodist Episcopal Church. About the same time—indeed, it is somewhat difficult to decide which came first—the Congregationalists, under the auspices of the American Missionary Society, organized work in

the South. Then came the Baptists, later the Presbyterians, and afterward the Episcopalians and Lutherans.

There were organizations under the control and supervision of distinctly Negro bodies, but whatever prominence they attained came at a much later date. Whatever may be said of the evils of the reconstruction period, this much may be said to its credit, namely, a public school system was inaugurated for the education of all the people and put into operation by all the States formerly under the dominion of slavery. This was the first the South had ever known of a public school system, and if the "carpetbagger," so called, had done this and stopped, he might have won for himself an unfading crown. Credit must be given to these much-abused people for the difficulty some reform legislators have encountered in attempting to fundamentally change this system, since they placed it into organized law of the State by constitutional process that the money collected for public education should be used without favor and without discrimination.

Another important factor in this connection is that just as soon as the State had fairly well organized the system of public education the Church schools were turning out their first class of educated young men and women to teach them.

While it must be admitted that these organizations have only touched the rim of the great mass of illiteracy in the South, yet the good that has been done is immeasurable, and there is reason for praise and thanksgiving. For hundreds and thousands of Christian teachers and ministers and scores of Christian physicians and industrial workers throughout the South stand not only for good citizenship, but are themselves active workers in the pulpit of the many thousands who have not come directly under the influence of these schools. These are encouraging facts, but much remains to be done; and let it be said in all candor that new ideas, new conditions, and new problems will arise. Indeed, they have already arisen. New conditions have completely changed our position, so that the question now is not, What shall be done with the Negro? nor that other antiquated question, What shall the Negro do with the white man? but rather, What will the Negro do with himself, his present privileges, and obligations growing out of them? and upon the answer he gives to this question will depend in no small degree whether he shall continue an insignificant element in our national life or a recognized essential factor in its growth and development.

WHAT THE METHODIST EPISCOPAL CHURCH HAS DONE IN THE WAY OF NEGRO EDUCATION

I

BY R. S. LOVINGGOOD, A.M., PH.D.

THE Methodist Episcopal Church has done a marvelous work in educating the Negro. While we recognize the good work other Churches have done and are doing for the education of the Negro, yet it would be difficult to imagine what would be the condition of the Negro to-day had it not been for the Freedmen's Aid Society. More than 150,000 boys and girls have been matriculated in our schools. We have prepared nearly 10,000 teachers for the race, and have nearly 4,000 graduates from the different departments of our schools. We have about 1,000 graduates in medicine, nearly 1,000 in theology. These graduates are in all churches. They are at work in all honorable vocations, ministry, teaching, missionaries, lawyers, business, farming, government service, etc. They are leaders of the people. Many of them are presidents of colleges. Three of them are bishops in colored Churches.

We have one theological school, two medical schools, 11 academies, 10 colleges, a total of 24

schools, 467 teachers, 8,350 students. More than half of these students are pursuing industrial trades, the others professional and classical courses. Total property valuation is $1,417,698. The Church has expended about $1,500,000 in maintaining these schools since the war.

However, dollars and cents and bricks and mortar are not the greatest things in the world. The greatest things given to us have been flesh, blood, love, mercy, sympathy, and inspiration; the noble, heroic men and women who came and lived among us to teach us a better way. The ashes of many of them sleep their last sleep in our Southern soil. Their memory is ever green in the minds of thousands of students. A few still remain to bless and inspire us.

It might be well to name a few of our graduates: Bishop I. B. Scott, Dr. M. C. B. Mason, Dr. J. W. E. Bowen, Dr. R. E. Jones, editor of the Southwestern Christian Advocate; Dr. I. L. Thomas, field agent of the Board of Home Missions and Church Extension; Dr. E. M. Jones, Sunday school agent; Dr. J. M. Cox, president of Philander Smith College Academy; Dr. J. P. Wragg, American Bible Society; Dr. A. P. Camphor, president of Central Alabama College; Dr. J. C. Sherrill, missionary to Africa; Dr. J. H. Reed, president of College of West Africa; Dr. W. W. Lucas, field secretary of the Foreign

Missionary Society; Dr. George W. Arnold, Gammon School of Theology; Dr. S. A. Peeler, president of Bennett College; Professor M. S. Davage, business manager of the Southwestern Christian Advocate; Professor J. M. Matthews, president of Gilbert College, and a hundred others in our Church and others almost equally well known.

And still the Society goes forth under the inspiring leadership of Drs. Mason and Maveety to continue the work of beneficence to our struggling people. May God cause his face to shine upon this great organization and give it greater prosperity! May our people ever prove worthy of it!

II

BY THE REV. S. A. PEELER, D.D.

The Methodist Episcopal Church has contributed largely to the Negro's development wherever the Church exists. The writer knows more about the Church's educational work in the South, and, in view of the fact, what is contained in this sketch will relate almost entirely to the Southern States.

The work done by the Methodist Episcopal Church among the Negroes has been made more fruitful in good results in that other denominations have coöperated. Several Churches share

in what has been achieved. The denominational schools have given to the Negro his best opportunity to educate himself. Outside of these schools he has a little better than no chance at what is known as higher education. For the most part the Negro has had to qualify in the Church school or be content with the mere smattering of an education that may be secured in the public schools. When we consider the fact that the South, not sufficiently developed to maintain a good public school system, practically attempts to support two systems—one for the Caucasian and one for the Negro—and that the Negro has access to the poorer of these poor systems, then appears the importance of the denominational school as a factor in the education of the Negro. This is one reason why the Methodist Episcopal Church founds and sustains schools for the Negro throughout the Southland.

The suggestion that the opportunity for the Negro to qualify would be made better by the Southern States if the Church schools were not so prevalent is worth little when the truth of the matter is known. Under the system that they are trying to operate the Southern States could not do what they are now doing without the aid of denominational schools. The teachers of public schools for Negroes, as a rule, qualify in the denominational school. It is exceptional to find

one who did not. The principals of nearly all the city schools—in fact, all that the writer knows, and he has traveled extensively in his own State and somewhat in several others—are persons who got their training in the Church schools. Nearly all the principals and presidents of the few normal schools and institutions maintained by these States for the higher training of the Negro are graduates from the denominational school. The chief officer in one of the State schools for the Negro said recently in a public talk that the curriculum in his school is not what it ought to be, and that it would be less of what it should be were it not that a good Church school is neighbor to it.

There is a large and constantly increasing sentiment in favor of giving the Negro an education —a liberal education. The Negro can, with the hearty approval of many, now have a chance at preparing for professional life. Just when this chance would have come to him had the Church not made the experiment and proved that it pays to educate him no one knows. This sentiment helps not only in making possible the kind of education that the Negro needs, but also in encouraging him to secure it. The denominational school has not only been the Negro's best friend, but has been instrumental in making friends for him.

The denominational schools have a monopoly in preparing the Negro to be trained thoroughly in all the works in life. If as you go you inquire of persons successful in their fields of labor where they qualified, to get answers from so many that they attended some Church school, suggests, at least, the magnitude of the work that is being done by these schools. Trained farmers, nurses, merchants, mechanics, doctors, lawyers, teachers, preachers, postal clerks, dentists, are the products directly or indirectly of the Church school. It would be difficult to measure accurately the work and influence of the Methodist Episcopal Church, which has for more than forty years given freely of her wealth and life to a cause that is so public-spirited and so unlimited in its scope. When among the successful ones of the race you ascertain the percentage of them that received their training in the schools of this Church you will find only in part what the Methodist Episcopal Church has done in the way of education for the Negro.

WHAT THE METHODIST EPISCOPAL CHURCH HAS DONE EDUCATIONALLY FOR THE COLORED MAN

BY THE REV. JOHN W. MOULTRIE, D.D.

The Methodist Episcopal Church has taken a firm stand in every agency which helps her communicants toward the fullest development of their God-given powers. The Church has always been a stubborn opponent of ignorance in any form and has inaugurated and maintained institutions of learning. In this endeavor it has kept an abiding faith in the "unfortunate colored brother."

Notwithstanding the splendid work by the State through the common school system, a work which an enlightened civilization and proved people must foster, the Church so full of philanthropy and the Christian spirit came to our rescue by extending to us the open door through the university and the college and equipping them with suitable and attractive buildings and with men and women of the right stamp. These workers who chose to come South wrought miracles, discouraged superstition and ignorance, and set forces to work and joined hearts, thereby giving us a place in this land in spite of trying circumstances, greatly to the delight of our increas-

ing host of friends North and South, and to the astonishment of formidable enemies.

The Freedmen's Aid Society is the happiest expression of brotherhood which the Church has bequeathed to us and to unborn millions. Through this agency thousands have been educated and are being educated, and tens of thousands will be. Who can stop it? Who will attempt it?

Even among us denominational strife is apparent. But our Church has furnished the majority of the leaders for most of the denominations of color. And, too, we are taking care of the young host. The future is pregnant with adequate returns and flattering results.

It is very fortunate for us that we are members of such a great Church, heirs of large concerns, and brothers of good and faithful servants. Optimistic in spirit, cosmopolitan in polity, and happy in service, she has written the brightest page in history since the Reformation. The spirit of the Christ is her spirit. The work of saving millions in both hemispheres, and to displace the confusion of tongues and to aid in the diffusion of knowledge, is her task. She will continue to touch and elevate the Negro along with the other races. Every creature, race, and kindred must have a place at her altars and a schoolhouse in their midst.

Sharp Street Memorial Church, Baltimore, Md.

The Methodist Episcopal Church will not leave us out. The cause is the Lord's. The work belongs to both, the helper and the helped, and the end is his glory and honor.

THE METHODIST EPISCOPAL CHURCH AND THE EDUCATION OF ITS NEGRO MEMBERSHIP

BY THE REV. M. W. DOGAN, A.M., PH.D.

The missionary spirit of the Methodist Episcopal Church is its characteristic feature. With this made prominent it has expanded and gained strength in various other ways; divorced from it, the Church would pine and die. It has fathered all other benevolent organizations without losing any of its power. No one questions its right to first place among our auxiliaries, nor thinks its mission any less important than when it was inaugurated. Easter Sunday the world over grows in favor because of what it represents, and loud hosannas are sung to the God of the heavens for the spread of his kingdom upon earth. It speaks well for the Church that vast numbers have consecrated themselves fully to God and go where he wants them to go—to China, with her seclusive policy; to India, with her system of caste; to Alaska, with her eternal snows; and to Africa, with her

burning sands and scorching deserts. And the steady increase in collections indicates that ere long no section of the earth will be so remote as to lack adequate means for missionary conquests.

The missionary spirit of the Methodist Episcopal Church, as it relates especially to its Negro membership, manifested itself not only in opening the way for churches, so that the spiritual needs, which had been necessarily neglected, might be ministered unto, but also manifested itself in the establishment of a system of schools the most remarkable in the Church. It is to be doubted if history anywhere furnishes a parallel to the accomplishments of our Church in this great educational movement. The condition of the slave was a matter of serious consideration to the heart of our Church fifty years before his freedom, and in keeping with this advanced thought it began immediately after Appomattox to defend his claims at the bar of public opinion and to become his adviser and protector during the subsequent years of his struggle. This new departure in an educational way consequently was not to be wondered at. The spirit that made the Negro an object of thought on the part of a large element of the Church was the same spirit that prompted the planting of schools in the South for his benefit.

These Freedmen's Aid schools in the begin-

ning were made up of all forms of irregularities and inconsistencies, so much so that many thought the sympathy of their projectors got the better of their judgment. The equipment was poor; from necessity there could be no grading. It sometime happened that grandfather, father, and son were in the same class, and each took hold with equal earnestness. The pupils bought such textbooks as they could secure, there sometimes being as many different authors represented in a class as there were pupils. How ludicrous to attach the name college or university to such a school! The majority of them have not even yet reached that stage of permanency and efficiency as to wear such titles. But this fact shows two things: in the first place, the great Church intended ultimately that these institutions for its Negro membership should merge into colleges and universities; secondly, at the beginning of our history as freedmen the Church recognized the fact that Christian leaders thoroughly trained would be required to secure best results from this great outlay of men and money.

The average American's idea of education is faulty in that it is too practical. This is in keeping with the spirit of the times. America is now in its material age, when financial gain is the motive power and every system of philosophy must adjust itself to this measuring rod. The glitter

of gold and the charm of banknotes possess such a fascination for the average American that the best of his energy is expended in pursuit of them. The development of the finer qualities of mind and soul are reckoned as of secondary importance. To such ones the making of money comes first, the making of man afterward. To be influenced by the theories advanced by a certain school of thinkers is to count life a great battle-ground for making a living, and for accumulating and putting into storehouses that which "moths doth corrupt and thieves break through and steal." Get-rich-quick schemes find a ready market among us. Many a man otherwise honest, in his longing for wealth, has let go his meager earnings in oil stock of imaginary wells and in mining stock of non-existing mines. Lottery companies would control fabulous wealth if not restricted by law, and companies of poor, excited humanity in quest of buried treasures are far too numerous. With us here in America just at this time it is matter, not mind; it is wealth, not culture; it is cents, not sense.

These false notions of life are but the natural results of the undue prominence given the practical phase of our educational system. O that the energy, the God-given energy that is being squandered in search of phantoms, could be used in bringing added blessings to the human family!

With the foregoing ideas of education so general in this country, it is to be wondered at so few believe in putting within reach of the Negro the broadest and best education. Therefore every Negro of whatever faith should honor the Methodist Episcopal Church for the bold stand it has taken in demanding that the Negro have within his reach the same varieties of education as are placed before any other American citizen, he to choose in accordance with his inclinations and talents. The Episcopal Address read at the General Conference of the Methodist Episcopal Church in 1904, signed by all the bishops of this the world's largest Methodism, made the following statements touching the Negro and his education: "Hewers of wood and drawers of water, mechanics and farm laborers, no doubt the vast majority of men of every color in this land and in every other land are and will always be, unless scientific progress and the multiplication of machinery shall totally transform existing industrial methods. But the essential conditions of public welfare in a country like this require that men of every nationality, color, and language shall be free according to personal merit to rise in the ranks and above the ranks. While, therefore, there is ample reason to rejoice in the great recent advance in manual training for both colored and white youth, there is also absolute need

for higher and the highest intellectual opportunities to be open to both."

These are expressions of the highest authorities in the Methodist Episcopal Church, and the fact that the episcopacy, the mouthpiece of the connection, commits itself as it does in this matter is a source of genuine encouragement. It parallels the liberal command, "Go ye into all the world and preach the gospel," etc. Open the doors to all who are in search of truth. Deny to no one the right to investigate in line with his inclinations. If a black boy has been specially endowed by the Creator with an investigating mind, if his movements indicate him to be a seeker after secrets revealed only to the earnest worker, humanity is sinned against if such one is denied a chance. Let him climb; block not his pathway. The world will be made richer by the facts he may demonstrate. He is robbing no one, he is simply carrying out the wishes of his Maker. This is the spirit back of the schools under the Methodist Episcopal Church.

That the Churches are the only agencies in the South offering adequate facilities for the education of Negroes is a well-established fact. Not a State south of the Mason and Dixon line maintains a Negro college or university or professional school of any character, and a majority of them make no pretense at operating even high-

class normal schools. The superintendent of education of one of our Southern States declared in a recent address that he favored abolishing even the high school so far as it related to the Negro. What a picture would confront the race and this nation but for the educational provisions of their Churches! Talk about dark problems and uninviting conditions and hopeless surrounding. The South would have been weighted down by a mass of ignorance that would have made progress well-nigh impossible had it not been for the spirit of the Christ that led to the lines of educational help before us.

These schools are sending forth young men and young women of a conservative turn of mind, who really hope for the advancement of the country. They feel themselves not wards, but citizens. This is in line with their teaching, for be it remembered that the Methodist Episcopal Church is as patriotic as any organization on the continent, and as such seeks in every honorable way to encourage every move that tends to the development of our common country. Again, the young people are taught in our institutions to at least be tolerant of certain conditions that can be changed only by the most careful movements. Although agitators drop out here and there, and they may be a necessity in God's scheme of creation, a great company of level-headed, conserva-

tive ones are produced to render ineffective those rash acts that might prove great hindrances to the different causes the Church is struggling to forward. We do not wish, however, to give the impression that the Church makes cowards of its Negro membership. It does not make cowards, but it does make discreet leaders, who recognize the fact that certain things in this country must be tolerated as a matter of expediency, and they yield with the hope of gaining all guaranteed rights in the end. Every student of conditions knows it requires the most patient and discriminating toil to work out certain racial problems. Conditions are so complex that he is unsafe as a leader who reaches conclusions without a proper regard for the delicate relationships met on every hand.

The Freedmen's Aid schools and similar institutions supported by other religious denominations for the education of my people are teaching the world valuable lessons. The great sums of money expended by the Church in planting this remarkable system of education to prepare our people for new contact with a distinct people have been spent wisely. The fires kindled in our souls by the missionary teachers sent among us have enabled us to praise God under most trying adversities, and to hope in the face of threatened extermination. The teachings of Jesus Christ

they brought to us have turned resentment into pity and brought love through tears. Their lives of sacrifice and devotion have impressed us with peculiar power, and the absence of revengeful actions under widespread grievances is a virtue commended by people everywhere. As we open the eyes of others our eyes are also opened. The hardships and oppositions met by our people in this country cannot all be charged to blind, unreasonable, withering prejudice. Some of the unfavorable conditions are unavoidably connected with our advancing civilization; they are the results of evolutionary changes, which are invariably attended with disaster. However gradually the old may merge into the new, it matters not with what care improvements looking to racial uplift are made, there are certain stages of such changes that have their periods of misunderstanding and disruption. It is the price paid for a higher order of civilization, and is confined to no race and to no section.

The Negro owes much to the Church for what it has done for him along educational lines, and should see to it that the spirit of missions, the accredited agency of responsibility for these institutions, shall burn in his heart. "Freely ye have received, freely give," should strongly appeal to him when he sees the needy and distressed. It would be neglect approaching a crime for him

to turn a deaf ear to the pleading of men. Africa has a special hold on the American Negro. Bishop Walden says God may have held Africa in abeyance for centuries to give the American Negro a chance in its development. These schools, then, the result of missionary effort on the part of the Church, are to have a great hand in preparing missionaries for the redemption of their fatherland. The Church has caught the idea, for already scores have gone and many others are preparing. Let us do our whole duty by the organization that has done so much for us.

MEHARRY MEDICAL COLLEGE AN IMPORTANT FACTOR IN THE SOLUTION OF THE NEGRO PROBLEM

BY H. ROGER WILLIAMS, M.D.

The so-called "Negro problem" is a problem not of color, but of conditions. A people living under unwholesome influences, in filth, poverty, debauchery, vice, foul air, poorly prepared food, and in crowded localities, with no rule regulating their eating, sleeping, habits, or actions, must inevitably furnish a very high death rate and be a menace to any community, State, or section of country in which they are congregated in large

numbers. And the migrating from one to another section of country without a change in habits, customs, or modes of living does not aid in the solution, but adds to the complications of the problem. Property depreciates in value in proportion as their numbers increase. Insurance rates become higher, and the moral tone of the place is lowered, because from their poverty-stricken condition they crowd into the most undesirable shanties in quest of cheap rent, and sleep in poorly ventilated hovels, with a string of damp clothes, in many instances, bisecting every angle of the room. Throughout the nation it is a "problem of the ignorant masses"; in New York it is a "problem of foreign immigration"; in California it is a "Chinese problem"; in the South it is a "Negro problem."

We confine ourselves to the Negro problem. Neither incendiary speeches, with mass meetings and lengthy resolutions on our part, nor legislative enactments on the part of the whites among whom we dwell, will work out a solution. The problem must be solved by individual members of the race, who after solving the problem with reference to themselves will join every other individual Negro who has solved it with reference to himself, and form a solid phalanx to battle for the solution of the problem with reference to the more unfortunate members of the race. We

must inculcate and emulate those virtues and qualities which every nation or people possess who maintain a place in the world's category of races.

We must accept it as an axiom that the sanctity of the home and the purity of family life are the foundations of human progress, for all personal and civic virtues are nurtured in the home. The Anglo-Saxon's civilization is the natural outgrowth of his ideal home life, and as a race we must learn to regard home as a sacred place, and not simply as a place in which to eat and sleep.

We need the gospel of health preached from every pulpit, in every Sunday school, in every schoolroom, at every fireside, in every home. The vital question for our consideration is how to take care of the body, that it may serve the purpose of God best in the world and be most acceptable in the world to come. As a people, our death rate in the Southern cities is greater than that of any other people living under the same climatic influences. The number of childless wives increases each year; the number of premature births among us is alarming; the infantile death rate is appalling; while consumption, a disease unknown to us fifty years ago, is the direct cause of twenty-five per cent of our deaths each year.

All the strong motives of religion and the eternal world are taught us with earnestness by our preachers, who are eager to impress us with certain duties that are important to our well-being; while health and longevity, the most important of them all, are utterly disregarded.

We need to be educated to a proper knowledge of the laws of hygiene. When Booker T. Washington said he could take fifteen thousand bars of soap and solve the race problem a certain per cent, he uttered what every well-informed man on the Negro question knows to be a solemn truth. It is surprising to know how many people have an aversion to bathing. We need to be taught how to care for the body and check the fearful death rate that hinders our progress. We must be taught lessons of economy, that we may by thrift and energy accumulate wealth as other nations. We must be taught to refrain from whatever will impair the functional activity of the body or disturb the tranquillity of the soul's retreat.

These to my mind are a few of the most important steps to be taken by us in the solution of the problem that confronts us. But these changes can be wrought only by those whose careful training and superior intellectual and moral advantages have taught them to know the worth of a healthy body and its relation to the king-

dom of Christ as the dwelling place of his Holy Spirit. This work can best be done by those who have been trained in a medical institution, where they have learned to have faith in God, faith in his promise that "Ethiopia shall stretch forth her hands unto God," and faith to believe that through them the promise will be fulfilled.

Some of the men and women thus trained and thus prepared, morally, spiritually, and intellectually, are graduates of the Meharry Medical College, Nashville, Tennessee. It is therefore clearly apparent to all right-thinking minds that a most strategic position for the uplift of the race is held by President George W. Hubbard, and that Meharry Medical College is a very important factor in the solution of the Negro problem.

WHAT THE WOMAN'S HOME MISSIONARY SOCIETY HAS DONE FOR THE COLORED GIRLS

BY MISS BESSIE M. GARRISON, A.B.

Forty years ago the South represented a vast mission field so far as the colored women were concerned. The majority of these recently emancipated women were accustomed to little

else but the roughest labor. Their training as housewives had indeed been limited. Now with freedom came the responsibility of home-making. These women must create the home life where the future race is to be reared, whence strong men and useful women may be sent forth to compete with a strong race. The responsibility was a tremendous one, and at first the women could poorly measure up to the standard. At this unique season the Woman's Home Missionary Society schools for colored girls were built in the Southern States—fourteen in all—wherein they may be trained for these duties. In these homes the girls live as sisters, sharing the duties and learning the art of home-making. But, above all, they are trained in the essentials of Christian womanhood.

In the earlier days many of the girls came to the home from the most humble circumstances. Their homes were mere hovels. Learning the art of home-making, they returned carrying improvement into their homes and into entire communities. Each young woman had a quickening influence upon some other. Thus it was that the inspiration of these homes long ago outgrew the boundaries of their walls.

To-day these trained girls may be found as the wives of the leading ministers, doctors, and other prominent men of the race. They are

home-makers and promoters of the social welfare in various communities of the South. That we have been able to produce so many homes where virtuous, cultured young women and noble young men are found is attributable in many instances to the influence of these fourteen homes.

The need of this work increases as the years go by. The twentieth century brings to the women of America larger opportunities and responsibilities. There comes a special call to the women to aid in Christianizing and civilizing the nations. As the Negro girls have awakened to this call to a larger life of service the necessity for direct help becomes more apparent. The lack of means has ever been and still is a great barrier between the average colored girl and an education. It is pathetic to see the faces of bright, capable girls who are just begging for a chance. In many instances the only chance comes through the Student Aid Fund of the Woman's Home Missionary Society. Many a gem would have remained unpolished, unfitted for its full usefulness, had the opportunity for preparation not thus been given.

This Student Aid Fund has had its greatest usefulness, perhaps, in those schools connected with our Freedmen's Aid schools and universities, for there the girls could prepare not only in the domestic arts and sciences taught in the homes,

Rev. H. A. Monroe, D.D.
Rev. G. W. Arnold, A.M., D.D.

Rev. C. A. Tindley, D.D.
Rev. B. Mack Hubbard, D.D.

and in the grammar school courses connected, in many instances, therewith, but they had the full university course at their command and have been able to acquire the broadest training.

Young women who have been thus assisted are now holding positions as teachers of domestic science and of dressmaking, as teachers in our best city schools, and as instructors and professors in our colleges and universities. They are leaders in social and moral uplift.

Again, the Woman's Home Missionary Society has benefited colored girls through another avenue. As early as 1887 the work of establishing deaconess homes was begun. In 1891 the first national deaconess home and training school was opened under the matchless leadership of Mrs. Jane B. Robinson.

To-day there are forty-one deaconess institutions controlled by the Woman's Home Missionary Society. Seven of these include training schools as well as homes. Five are exclusively hospitals where young women are being trained as nurse-deaconesses.

Scores of white women have been trained in these schools and are now working as deaconesses and missionaries, alleviating the suffering ones and rescuing the mistaken and straying ones in large cities. The following sketch from the report of Miss Mary E. Whitehead, superintendent

of the E. W. Griffin Deaconess Home, Albany, New York, gives a clear idea of the life of the average deaconess: "Our parish workers have been untiring in their ministry of love—more than four thousand visits have been made during the year: to the stranger, the shut-in, the sick, the sorrowing, and the poor. We realize more and more the value of our Travelers' Aid work; not a day passes without its plea for help of some kind. Perhaps it is a poor, tired mother with her little brood of fretful children, who looks appealingly into the face of 'the lady with white ties.' She has learned to understand what it means, and the glass of milk for the little ones or the cup of tea for the mother is quickly procured and freely given; the right train is found, and the refreshed mother, the children with freshly washed faces, are started for the end of the journey. Often the mother says in parting, 'O, Miss, I wish I could repay you!' But the deaconess is repaid as she remembers the promised reward for even the cup of cold water."

We have this report from Lexington, Kentucky: "Miss Malone's work is to protect the girls of the mountains who come down to the city searching for work. As they have probably never been in a city before, they become easy prey for the agents of Satan. She also gives much time in caring for poor aged travelers, finding lodgings

and food for them and starting them on their right trains."

No one familiar with conditions surrounding the Negro in our large cities and growing towns, both North and South, will hesitate in saying that this phase of work which is doing so much good among other races is even more needed among the Negroes. For if the virtuous, intelligent Negro must face great odds, then what must be the fate of the vicious and untrained? The colored girls have seen this and have come in for their share of preparation. A number have qualified as deaconesses and missionaries and are now laboring in needy fields, uplifting the standard of Christ. Mrs. T. L. Tomkinson, the former secretary of the Bureau for the Colored Deaconesses, writes of one "lone woman" toiling night and day "seeking the lost lambs," and of another who does evangelistic work. She makes also a strong plea for better facilities to train colored deaconesses.

The demand for this kind of Christian service grows daily. Negroes are leaving the open-air life of country and village and crowding into the cities. This presents the opportunity and necessity for colored women to engage in city mission work.

Not only the colored girls of America, but the girls of Africa also, have been benefited by this

Society. The Woman's Home Missionary Society has ever been a feeder to foreign missionary work. To-day we find many products of this organization in Africa, toiling for the principles that they learned in the training schools of the Society in America.

Of the homes that have thus contributed to foreign missionary work, Thayer Home in Atlanta, Georgia, stands foremost. Notable among the girls who have been inspired and equipped there are Miss Martha Drummond and Miss Anna Hall, two trained deaconesses who gave five or more years of service as deaconesses in Atlanta. These two young women responded to a call to Africa, and now each has charge of a training school there for the native girls. Thus the work that was founded primarily for the training of Negro womanhood in the Southern States of America has so spread that thousands of Negro girls in Africa are having the principles of noble womanhood, the arts of home-making, and the knowledge of Christ brought to them. Indeed we may say,

> "See how great a flame aspires,
> Kindled by a spark of grace!"

Surely even the sainted Mrs. Rust did not foresee such a future, yet she used her opportunity to sow the seed and she left results with God.

May the noble women, her successors, be as true to the heavenly vision, as true to this open door in the Southland as was she!

"Saw ye not the cloud arise,
Little as a human hand?
Now it spreads along the skies,
Hangs o'er all the thirsty land.
Lo! the promise of a shower
Drops already from above;
But the Lord will shortly pour
All the spirit of his love."

THE SOUTHWESTERN CHRISTIAN ADVOCATE

BY THE EDITOR

The Southwestern Christian Advocate, so nobly edited by Dr. R. E. Jones, is the most influential religious paper circulated among the colored people in America. This paper is more widely read among the white people in the United States than any other paper edited and managed by colored men. For nearly forty-four years this religious journal has been going into the homes of our people, giving them information concerning various interests of the Methodist Episcopal Church, other religious matters, and concerning things of general interest. Bishop

John P. Newman, of precious memory, who was sent to Louisiana and Mississippi shortly after the Civil War as a pioneer preacher, was the first editor. He was succeeded by J. C. Hartzell, now Bishop to Africa. Then came Drs. M. W. Taylor, A. E. P. Albert, E. W. S. Hammond, I. B. Scott, now Bishop to Africa, and the present incumbent. The Southwestern Christian Advocate has been the companion of the preachers within the colored Conferences. For years it has been the welcome visitor to the Methodist parsonage. Many of the preachers owe their success in a measure to the thoughts and suggestions received from the columns of this splendid paper.

Now and then you may find a preacher trying to do his work without the assistance of the Southwestern Christian Advocate, but upon investigation you will discover that he is not up in the latest movements of the Church, and therefore is not succeeding in his work. The people come to the Church expecting him to feed them in an intelligent and helpful way, but they go away disappointed. He keeps out of sight when intelligent and representative leadership is necessary. He fails where he is sent, and has to move nearly every year because he does not know how to lead his forces. You can easily see the result where preachers are constant readers of the Southwestern Christian Advocate. Their ser-

mons are thoughtful, instructive, and inspiring. You will find them in the Sunday school and the Epworth League. They are posted on all of the general movements of the Church, and are among the most influential ministers in the community. Laymen most loyal and active members of the Church are more liberal and can give an intelligent reason why they are in the Methodist Episcopal Church. It is the duty of every minister and layman within the bounds of the colored Conferences to join Dr. Jones in the campaign to make the Southwestern self-supporting. There are many reasons why we should be proud of the paper and give it our most hearty support.

The Book Committee and the publishers have done something for us that we should greatly appreciate, namely, the purchase of a Southwestern Building for the sum of twelve thousand dollars. It has been remodeled at a cost of four thousand dollars. This magnificent plant is located at New Orleans, Louisiana, with M. S. Davage, manager, supported by the necessary office force. Let us not rest until we have at least twenty thousand cash paid-up subscribers.

PART II

HIS PRESENT NEED

WHY THE METHODIST EPISCOPAL CHURCH IS NEEDED AMONG OUR PEOPLE

I

BY THE REV. JOHN W. ROBINSON, D.D.

THE Negro has needed the help of the Methodist Episcopal Church in the past, he needs it now, and will need it in the future. The Church, though already distinguished for its missionary zeal, needs the opportunity which the Negro race offers. The Church has never worked in a missionary field which has yielded any larger returns.

The Negro needed the Methodist Episcopal Church when in slavery to plead the cause of freedom; he needed the Church when the war of rebellion was upon the nation to inspire free men to fight for the freedom of other men: free white men to fight for the freedom of enslaved black men; Northern white men to help rid the Southern white men from the painful influence of the traffic in human beings. The Negro needed the Methodist Episcopal Church when the sanguinary struggle was over, the noise of musketry and cannon ceased, and "Old Glory" was unfurled amid

hallelujahs of praise, floating over a united country established in the name of freedom and equality. The Negro needed the old Church of my love and prayers to bring its training in citizenship, in the arts of civilization, and in the ethics of true religion; needed that there should be built for him schoolhouses and churches, and that these should be furnished with teachers and preachers. The Negro needed the Church to help prepare the leaders who should take correct notions of life and living to the masses of the race, and thus make the Negro a valuable and important member of society. The Negro needed the Church whose stand for the freedom of the Negro had been taken upon the theory that all men are created free and equal—the Church which had, while the Negro was in slavery, maintained that the difference between the white and black races was rather a condition incident to the degrading influence of the slave traffic rather than any inherent inferiority; needed that Church to come and help the Negro to demonstrate beyond contradiction his ability to master the ethics of true religion and self-government. The Negro needed the Church to preach the doctrine of hope and patience during the period of reconstruction, while the race was being imposed upon by false leaders of both races.

The Negro still needs the Methodist Episcopal

Church in helpful ministrations among them. The race still needs the touch of brotherhood, the inspiration of intellectual contact, the ideals of men whose sacrifices bless humanity and make them immortal, as well as we unquestionably need the humane interest and sympathy of this great white race in the struggle upward which the Negro is making. The Negro still needs the Church to aid us in building schoolhouses and churches; still needs the Church to prepare our sons and daughters to occupy these churches and schools.

It is with a deep sense of gratitude we here acknowledge that the Methodist Church was true to the obligations which the past imposed. She never faltered in the faithful discharge of the obligation presented by the Negro's pathetic condition. She proved that her professions were both sincere and true. Amid ostracisms and actual suffering her noble sons and daughters endured the harsh criticisms of those who misinterpreted their purposes, content to let the future demonstrate the righteousness of their cause. And, sad as it is also true, they, like their Master whose spirit they have imbibed and come to demonstrate, discovered that even among the Negroes themselves "they came unto their own and their own received them not; but as many as received them, to them" were given the philosopher's stone, education and true Christianity.

May the present unique conditions, which in themselves involve not alone the welfare of the Negro but of the nation as well, cease not to inspire the spirit of sacrifice in the hearts of the white race. For great as has been the advancement of the Negro, there is still a stupendous work to be done. The Negro wants to do all he can for himself, but he needs the Methodist Episcopal Church to work by his side.

II

BY THE REV. W. R. BUTLER, D.D.

In my humble opinion the South is the greatest field in the United States for Home Missions and Church Extension. This Board has done untold good for our people in the way of spreading the gospel and building churches. The gospel never would have gone into some parts of the Southland had it not been for the Methodist Episcopal Church sending out preachers through this organization and supporting them until the people were able to help themselves. There are many people still unreached in this Southern territory, and the old Church should not withdraw its help until all have been brought under the influences of the gospel. Let the Church keep a good live man in the field such as they now have, and the collections will more than double. Other

Methodist bodies have field agents all over the South doing good work; but it goes without saying that the Methodist Episcopal Church is able to do more for our people in this country than any of the other denominations.

Again, the South is the place for the Negro and the Methodist Episcopal Church. We are all here to stay. The present field agent, Dr. I. L. Thomas, is doing a great work. He is the right man in the right field. The collections have doubled since he has been at the head of the work. Our work is continually growing in the South; the people are realizing more and more the needs of the Church and they are coming to the rescue. Colored bishop or no colored bishop, it is the Church for our people. New railroads and towns are being opened and the Church should follow them, as our people are keeping up with these new additions. A large number of our members are moving to Oklahoma; they are not joining our Church, because it is not there. Why not send the old Church there which is their choice?

We appreciate what the Church has done for us in the past and what it will do in the future. Thank God, we are moving rapidly toward the mark of self-support. Just a little more pushing on the part of the heads of the Church when holding our Conferences would be a great help to the

field agent and to the pastors. I pray God that our Church will continue to work in this field among my people, for they need it more than any other people on earth. I wish Home Missions and Church Extension great success in this Southern field for the next hundred years.

III

BY THE REV. L. M. HAGOOD, D.D., M.D.

THE answer to this question, to my mind, is not far to seek. We need the Church now for the same reason we needed it when it first came to us—to uplift us into Christian manhood and womanhood. Certainly a prodigious work has been accomplished, which challenges the admiration of Christian people everywhere, but the work has just begun.

First, we need it for its doctrine and polity. These have been to us a savor of life unto life, because of their uniqueness, clearness, unquestioned integrity, wholesomeness, and their applicability to the wants of mankind everywhere and at all times. In these we find a general supervision which effectively reaches from the bishop to the probationer. This is necessary and coincides with intelligent consensus of opinion that the stronger should help the weaker. Personal contact in the General, Annual, District,

and Quarterly Conferences with some of the purest characters and best trained intellects of Christian people to be found anywhere has greatly helped us by instilling personal self-reliance and self-respect.

Second, we need the Church because of its willingness and ability to help us. The marvelous work done could never have been accomplished without such help. But financial help has not been the greatest help given us by the Church. The moral uplift has done more for the people than the money given. Methodism has done more along this line than time can reveal; eternity alone will reveal it. The Church has taught us the amenities of social and civilized life without lowering the standard or abrogating the rules of personal liberty. We are therefore learning to stand up straight. Spiritually, we have been helped into the light of true Christian ethics with no attempt to resist the Spirit.

The Church came to us when it was not popular to do so, and has stayed with us until conditions have changed. Of course, funds came to the Church by virtue of having us as its wards, which it would never have received; and while my people are not now giving what they ought, it will be found that they gave more per capita, considering the restrictions color prejudice puts upon them—restricted in money-making to their

own race, except when mutual laborers—than any other class of Methodists. The doctrine of the fatherhood of God and the brotherhood of man has been taught us as never before, and thus our happy relation to the Church militant and the Church triumphant dawned upon us as a pleasant noonday dream. If the Christlike element in the Church continues to predominate, henceforth the Church will so help my people that eventually she

> "Will lift them from this abject to sublime;
> This flux to permanent; this dark to day,
> This foul to pure, this turbid to serene;
> This mean to mighty; and place them where
> Sin will deform no more."

IV

BY THE REV. D. E. SKELTON

The Methodist Episcopal Church is needed among our people,

First, because it is cosmopolitan in spirit and in membership. Therefore it gives the weaker races in her membership an opportunity of association with the stronger races, and thus they have a chance to measure up to the highest Christian civilization.

Second, the Church should be among our people because her strength and influence are needed

to help those who are struggling to free themselves from slavery. I have used the word "slavery" with the thought of bringing to the mind of the reader the appalling condition of our people. I am not unmindful of the work of the great emancipation, which broke the shackles and lifted the yoke of oppression that held four and one half millions as cattle. Yet, Lincoln only began a work which Christian America must complete. And with no desire to underrate or ignore what other Christian bodies and philanthropists are doing, I feel it would be a dark day for the colored people should the Methodist Episcopal Church withdraw her influence and support.

Third, the Church is needed among our people because of her methodical ideas. Her method of doing things is simple, easy to be understood, and yet great things have been accomplished. We need the Church for her system of general superintendency and for her educational ideas. If the Church should do no more, her system of education among our people has done and is doing a work the good of which eternity alone can reveal. As I look at the masses of my people, unlettered, untaught, yet under the debasing conditions in which slavery left them—many to-day in worse conditions than their parents were in the days of slavery—I do not hesitate to say that the Church is much needed to help them in their

struggle upward. We need the strength of our Church in our Christian schools and her wise administration in our churches. The very fact of contact will give my people the highest conception of true Christian citizenship. We need the Methodist Episcopal Church for an incentive. The Church is well fitted and much needed to give that incentive which inspires a people to higher and nobler purposes in life.

Lastly, the Methodist Episcopal Church is needed among our people for her broad stand for equality of justice to all men, and for her courage in teaching by precept and example the fatherhood of God and the brotherhood of man, and for her relentless effort in trying to break down the spirit of race antipathy that exists in many parts of Christian America.

V

BY THE REV. JOSEPH WHEELER

The Methodist Episcopal Church occupies a very close and vital relation to the colored race in America. For more than half a century it has been its stanch friend and defender. Its friendship and interest are not sentimental, but have been manifested and demonstrated in many ways, and by long years of strenuous and constant efforts to ameliorate its condition, civilly,

Wiley University, Marshall, Tex.

morally, and educationally. This Church is needed by our people because it has stood and firmly stands and contends for the civil and political rights of our race. Our constitutional rights are not only not recognized, but positively denied, earnestly opposed, and rudely wrested from us. The Methodist Episcopal Church has thousands of colored members and adherents in the South. It is reasonable to believe that it will use its influence to better the civil status of the colored race. The Church has a powerful political as well as religious following and influence. Those who know its history know what an important and potent factor it was in securing the freedom of the slaves. An illustration: When President Lincoln was in a dilemma whether it would be wise to sign the Emancipation Proclamation, it was Bishop Matthew Simpson, of the Methodist Episcopal Church, who stood by his side and said, "Sign it, Lincoln, sign it." There are many problems to be solved and battles to be fought in which the voice of the Church is to be heard and its influence felt in the interest of the Negro.

The Methodist Episcopal Church is needed because we are in a transitional state educationally, industrially, materially, and socially. The Church's interests to assist in this great development are positive, helpful, and permanent. It

has been declared time and again, in pulpit and press and on the rostrum, that no race can reach its highest development intellectually, socially, materially, or industrially without brain culture. The Anglo-Saxon race is an illustration. It has reached a high degree of civilization the world over. Everywhere, on land and sea, in city and country, the Anglo-Saxon is seen in art, science, and literature. Scanning the past centuries we, as a race, can see nothing but clouds of mental darkness covering us; the specter of ignorance hanging over us. We call those years of the past our "semibarbaric period." But now the clouds are lifting and the specter is vanishing. What the Church has done in the way of mind development, industrial progress, social elevation is well known to all the world. Thousands of our people are now filling responsible, influential positions in church and state, and their brilliant achievements and success have won the admiration and applause of men of all nationalities. The government has done much in bringing about this race transformation, but the Church, and especially the Methodist Episcopal Church, has done more. It is pouring its mental, moral, and financial strength and treasures into the heart and brain of the colored race, lifting it from the depths of ignorance to the heights of intellectual culture. It takes money to lift a race, as well as

to run a corporation. While we have increased immensely in material wealth, we as a race are yet comparatively poor. We are not financially able to meet the obligations of the educational and religious work of our people. If the work is hindered for lack of money it will clog the wheels of our progress, retard our onward march, and the sad result will be retrogression. While we are moving toward the goal of self-support, we are glad and rejoice because of the interest the Church takes in the race. We have not reached that condition when we can say that we do not need to be in close connection with such a powerful combination of civilizing influences as the Methodist Episcopal Church affords.

There are those who argue that the position of the colored man in the Church is one of subordination and humiliation, and that he is being taxed without being represented. This is an old and wornout statement, and logically untrue. From the bishopric down, the colored membership and adherents of the church are represented; also in the General Conference, in the various departments, and on the general and special committees. The Church is not a social institution. Its purpose is not to help its members to reach social but Christian perfection. The social side of the Church life is subordinate. Its great object is salvation from sin, the purification and ele-

vation of the moral and spiritual life. To this end the Church works. If it can be done better by its policy of each race working fraternally together toward this end, it does not cast any reflection upon itself and should make no apology.

The Methodist Episcopal Church is needed among the colored race to exemplify and develop the spirit of true Christian brotherhood. The Church has and welcomes within its great fold men of all nationalities and races, irrespective of color or condition, not for financial gain but salvation. In its constitutional and governmental privileges and benefits no national or racial lines are drawn. All have equal ecclesiastical rights. The spirit and principle of Christian brotherhood is the heart of Christianity. For God is no respecter of persons, and in Jesus Christ there is "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all." We do not say that every member of the Church has this spirit of brotherhood. We concede that there are some who have the spirit of selfishness and prejudice, but this is true of all denominations. With all of our professed piety, human weakness is painfully evident, but, "he that is without sin, let him cast the first stone." The Christian heart and sentiment of the Methodist Episcopal Church is right. She cannot be loyal to God, nor to her

past record, without possessing and manifesting sincerely the spirit of divine fatherhood and Christian brotherhood. We believe our mother Church will be true to this ideal Christian principle, and instead of discouraging its exercise will more and more, though at perhaps a great sacrifice, foster and develop it in her communion.

These are some of the reasons why this Church is needed among our people.

VI

BY THE REV. G. W. W. JENKINS, D.D.

I AM asked to tell why the Methodist Episcopal Church is needed among the colored people. I assign the following reasons:

1. Because it is the Church of all the people on earth, regardless of their complexion of skin or mass of wealth. She has no respect of nationalities, race, or previous condition in life. She stands by her principles. A changed heart followed by a radical change of character, profession of faith in Jesus Christ, and subscription to the rules of the Church fit an individual for membership in her fold; and like Jesus Christ, her living leader, she is going about doing good to the souls of men. The Church has shown the spirit of Jesus Christ; she has never seen a moment when she was willing to compromise with

the spirit of caste, but like her Founder, she has condescended to reach down to the people of low estate and lift them up to a higher plane, and this she has done for the black people in and out of her fold. No greater reason can be assigned why we need the grand old Church among the black people than this: she has the spirit of Christ in her.

2. We need the Methodist Episcopal Church among the black people because of her educational spirit. She believes in Christian education for all the people, and she expects the black men in her ministry to meet the same requirements as other men. But in this, however, she has made provision to help the worthy attain to this standard. Think what this means. There are no such opportunities offered the black people anywhere as in the Methodist Episcopal Church. They come in contact with men and women of learning that they could not have otherwise, and nowhere else in the world as in the Methodist Episcopal Church; and being thus educated they are made capable of enjoying the immunities and possessions that they could not have got anywhere else on earth.

3. We need the Methodist Episcopal Church among the black people because of the high standard of morality and purity of life among her membership and ministry. The Church does not

believe in two codes of morals, one for the white wing and one for the black wing. She requires that all be blameless in life—that Christian purity shall be the standard for all. And having the Church among the black people, they must feel the touch of the Church's hand.

4. We need the Methodist Episcopal Church among the black people because of the financial and business training they get in church life, which is needed in church as well as in state. A church without a business system is not in accord with the scriptural idea.

5. We need the Methodist Episcopal Church among the black people because it believes in the spirit of expansion and progressive Christianity. Christ himself was an expansionist, and he believed in progressive Christianity; and thus the missionary spirit sending the stream abroad by deepening the wells at home, which is the surest way of expanding and widening her borders. The black people need this teaching, and they get it in the Methodist Episcopal Church as nowhere else on earth.

THE MISSIONARY WORK OF THE METHODIST EPISCOPAL CHURCH AMONG THE NEGRO RACE

BY THE REV. B. F. ABBOTT, D.D.

The Christian Church never had a better opportunity for missionary service in America, or perhaps elsewhere, than that furnished it by the abolition of slavery in the United States in 1863. The problem of distance that so often enters into the salvation of the peoples across the waters was eliminated. The Negro, in the providence of God, had been brought to the shores of America, a raw heathen, and placed amid civilization. The question of the missionary's understanding the language of the people was solved. For when the Church's opportunity came the Negro had been here long enough to have some idea of the English language. In addition to the elimination of distance and the advantage of a common language, oppression had prepared him for anything and anybody that offered relief to his condition.

Ignorant, superstitious, penniless, with distorted ideas of morality, helpless, enthusiastic, without leadership—such was the mass of four and one half millions of black humanity at the very door of the Christian Church. This condition called for missionary service. Of the de-

nominations that answered the call, the Methodist Episcopal Church has given good account of its stewardship among these people. We simply indicate some of the evidences of its marvelous work and helpfulness to them.

Safe and sane leadership for a race in the condition in which slavery left the Negro cannot be produced in a day, nor by any race without much patient help and toil. It takes time, culture, training, character, and struggles to produce leaders for a race. About one and a half generations have passed since slavery. Conditions and environments here in America have given us great and weighty problems and an opportunity for an heroic struggle. The Methodist Episcopal Church has been the good Samaritan to this belated race, and out of her efforts to train, educate, and culture him has come the best and most sane leadership that the race has.

No people, whatever else they may possess, are squarely upon their feet without a strong, healthy, and robust moral life. If the moral ideals are low, so will the people be; if high, the life will express itself accordingly. Almost from every angle the moral ideal that the Negro received under slavery had to be changed. He must get the correct notion and spirit of a moral life somewhere. Mighty influences have been brought to bear upon him since slavery to put him upon his

feet. The Christian teachers sent by the Christian Church have not taught the letter alone, but they have been living epistles in the virtues that uplift men. When considering our moral assets and the source whence they came we must enumerate the saintly men and women of the Methodist Episcopal Church who have ostracized themselves to give us the best touch of civilization.

Prejudice has hindered both the Negro and the white man in America. It has intrenched itself behind two, in some respects, imaginary walls—the inferiority of the weaker race and social equality. There is prejudice in both races of the very meanest kind, and there are those on both sides to intensify it, but—and I state no theory, but a fact—there is less prejudice against the white man in the Negro who has been under the Christian influence of the Methodist Episcopal Church and similar organizations than there is in the Negro under purely racial influences; and vice versa, there is less prejudice against the Negro in the white man who has honestly tried to help him to Christian citizenship than in the white man who has done nothing in this respect. It is not a matter of inferiority of social equality, but a matter of the better understanding of each other. Here lies the key to the solution of most problems—the understanding of them. The most

of our ghosts, spooks, and bogies vanish when we tarry long enough to investigate them. The Methodist Episcopal Church furnishes the best opportunity known for both these races to come to a better understanding of each other.

The glory of the Negro members of the Methodist Episcopal Church is the system of Freedmen's Aid schools established for the education and training of the race. These schools are not operated on denominational lines, but on the broadest principles of Christianity, thereby benefiting the entire race. Gammon Theological Seminary is the only school that the race has making a specialty of theology. Meharry Medical, Dental, and Pharmaceutical Colleges cannot be duplicated anywhere by the race. Long before Dr. Booker T. Washington did his noble work the Methodist Episcopal Church was in the business of teaching the Negro the dignity of labor and training him along almost every line of industry that the wizard of Tuskegee is advising to-day.

The greatest influence in this nation in behalf of the Negro since his emancipation has been the Methodist Episcopal Church. Her press has stood out bravely in his defense, pleading for fair play and a man's chance. It has brought to him friends and help and has warded off much injustice. The Negro owes much to the Methodist

Episcopal Church. Let him show his gratitude by helping to further those principles of good character and right living which the Church has taught him.

A CALL TO DUTY

BY THE REV. J. W. E. BOWEN, D.D., PH.D.

A CAREFUL study of the needs of the Negro of to-day discloses some facts that quicken meditation. In the first place, the Church among us is not so attractive in these days as it was forty years ago. True, the preacher is still the leader among the people. This is not due to the universal and invariable superiority of the minister over other leaders, but very largely to the inborn and ineradicable feeling in the Negro that the minister is the representative of God, and therefore he must be revered and followed. This fact, with the other one that there are other places of amusement and intellectual opportunity, may explain in some measure the falling off of the great crowds from the churches. Formerly the people crowded into the churches for amusement as well as spiritual improvement. There was no other center for the gathering of the people. To-day the theaters, concert halls, lecture platforms, public forum, schools and colleges are open to the

people, and they are in touch through the daily, weekly, and quarterly press with the best thought of the day. And it is a lamentable fact that many preachers have fallen behind in this race for the applause of the people. Some have the stupidity to charge this falling off from their ministrations to unmasked deviltry, whereas in some cases it is due to unmitigated ignorance in the pulpit. Many times the writer has entered a church unobserved and, seating himself in an inconspicuous place, heard the ranting and panting of a vociferator in the pulpit who flattered himself with the notion that he was doing God's service by creating a dusty and musty furor in the unsophisticated pews. Throughout all the roar and sweat of physical and bodily exercise we saw and read on the walls of the pulpit, just above the head of the blind leader, the ominous call, "Wanted—A man to preach the gospel in this pulpit." Brethren, is it not time for this race to have a different sort of preaching?

In the next place—let us speak plainly here—the failure of the ministry to keep up with the demands of the age. There are some noble spirits among them who keep abreast in thought and spiritual and social leadership. But what are they among so many? To be convinced, visit a gathering of our preachers of any denomination, and in a body of fifty young men you will not find ten

young preachers, under thirty years, among them. The fact stares all denominations in the face that comparatively few young, thoughtful men are entering the ministry. And, what is still worse, the most of our men who are doing yeoman service are on the other side of fifty.

Too many young men postpone their entrance into the ministry to a late period in life. There are not enough boys. Most of our preachers who are applying for ordination are called when they are old; for a man for the ministry, except in rare cases, is old at thirty years. But, to complicate the situation, most of our young men marry under twenty-five years of age, and after they have a family of three or four children they seek admittance into a school to prepare for the ministry. Does not God call men early into his ministry as he did formerly? Brethren, there is criminality somewhere; it is the criminality of stupidity or neglect, or both.

Let us raise another question at this point. Are our women lacking in piety and spiritual power, that they do not consecrate their unborn unto God's service, as did Hannah and the mother of Jeremiah and others? Are we producing a set of mothers whose only care is dress and society and who neglect the greatest spiritual opportunity of the age to bring forth a Samuel unto the Lord? Well may we exclaim, as did

Napoleon, that the greatest need of our people is mothers!

This delay in preparing for God's work of leading a people reveals a deeper fact that is to be condemned. The early marriages that are so prevalent in the South are sometimes the revelation of a love of ease and pleasure that approaches sensuality. Many are free from the remotest suggestion of this thought, while others are not unspotted with this nauseating fly. The preacher must not consult flesh and blood; he must answer to the call and go forward.

Moreover, there is a positive loss, that cannot be computed in figures, to the men called of God who delay their preparation beyond their earliest days. Men who thus hesitate, hunting for jobs that will pay, they say, or who dilly-dally, lose their intellectual elasticity and spiritual responsiveness. They become dull, methodical, calculating machines. Faith is deadened, enthusiasm paralyzed, zeal chilled, and the open spirit is supplanted by a money-getting spirit that attempts to weigh the eternal blessings of the kingdom in the corroding and corrupting scales of "What is there in it for me?" Such men are failures in any walk in life, and they should not enter into God's holy place to deal in things divine. Cool, calculating reason and burning faith cannot resist the thought that these men go into the min-

istry as a last resort, that they may find a life of honor and ease.

We want young unmarried men in the schools to prepare for the ministry. We will receive all who come in the name of the Lord, but we must have young unmarried men.

Is there not a suggestion here for educators? Can we not get back to the days when our schools were considered schools for the preparation of preachers and teachers? Gammon Theological Seminary is really a postgraduate institution. We are to receive the men for the ministry who have graduated from the other schools. But where are the young preachers? Are they in school? A new duty looks us in the eye; its voice cries pathetically and threateningly, Where are the young men for this ministry? Lands, bank books, trades, professions, positions, teachers, doctors, lawyers, and business men are well and good, but without young stout, broad-minded, consecrated, well-trained men, dead to the world, and who hear always the "Woe is me if I preach not," the black and prophetic word will appear upon the temple of this race, "Ichabod." Where are the young men?

SELF-SUPPORT MEANS MORE RECOGNITION

BY THE EDITOR

One of the most important questions confronting the colored man in the Methodist Episcopal Church is self-support. The time has come when we should make a vigorous effort in that direction. Because of the ignorance and poverty of the race the colored people need help from others in order that the millions of our people unsaved may be brought into the kingdom of Christ. But we believe that there are not a few places among the colored membership receiving missionary aid that are fully able to be self-supporting, and would not feel the loss of the little help they are receiving if they were left to care for the minister sent to serve them. As long as you feed a child he will make no effort to feed himself. Where a charge is able to support itself the attention of the people should be called to that fact. Why should grown-up men receive money to aid them when there are so many helpless children needing aid? A man whose hand is forever stretched out for help is of but little force anywhere. He is treated as a child as long as he remains among the dependent class.

As long as the colored membership of the Meth-

odist Episcopal Church holds out its hand for unnecessary assistance, so long will it be treated as a child. Charges in the missionary cradle that are able to walk should be put on their feet, and when they find out there is no one to carry them, from necessity they will walk. Those who are in the habit of expecting help even when they do not need it will continue the practice so long as it is given.

We are not old enough to support ourselves in everything, but we believe that some charges would grow faster if the missionary money were taken away and used in missionary fields ready to receive the Methodist Episcopal Church. The only way we can ever hope to be the equal of our white brother in the Church is by self-reliance and self-support. We must discover, and that early, that true happiness is not in receiving the bounties of others, but in doing something to help others. We have done amazingly well, everything considered. We cannot hope further until we assume larger responsibilities. We must make ourselves worthy of recognition and respect. Character, Christian education, service, and liberal contribution will open every door to the colored membership in the Methodist Episcopal Church. Everywhere our people are being urged to liberal contribution, and as an evidence of progress assume more responsibility and ask no

one to help us to carry anything that by effort and sacrifice we are able to carry ourselves, and to ask for no assistance until we have done our uttermost.

Let our district superintendents and pastors in long-established districts and charges give the people their entire service and look to them for support. Let the missionary money go into mission districts and charges where help is absolutely necessary. Let no man receive missionary money who by doing his duty can live without it.

There are seven million colored people in the United States that are out of the kingdom of Christ. There is no mission field in the homeland that deserves more consideration than these millions. American slavery kept them in ignorance and superstition for two and a half centuries; still, with the efforts of the Christian members of the race and the aid of the Church, we hope to soon lower this large number in considerable degree.

THE COLORED RACE IN AMERICA AS A MISSION FIELD

BY THE REV. J. S. TODD, D.D.

The Negroes were brought to this country and made slaves by the white people. In process of

time sentiment and conditions confined slavery practically to the Southern section of this country. And it came to pass that the Christian people of the North believed slavery to be wrong, and began agitating the question of freedom for the slaves.

The Methodist Episcopal Church, at that time an aggressive and progressive denomination, through many of the leading ministers and members lifted her voice against slavery as a great evil, and said that the buying, selling, or holding of slaves to be used as chattels is contrary to the laws of God and nature.

From the time of their importation into this country, to 1843, the Negroes had but little opportunity for development and progress in religious manhood and citizenship. At the General Conference of 1844, in the city of New York, slavery was practically ended in the Methodist Episcopal Church. The majority of that General Conference voted that slavery was wrong, and that the members of the Church must desist from the evil. One of the bishops had by marriage come into possession of slaves; and when the case of the bishop was brought up before the Conference the majority vote was that "Bishop James Osgood Andrew desist from the exercise of his office as bishop so long as this impediment remains." From 1844 to 1865 the Negroes had

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Rev. J. M. Cox, D.D.
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less privileges and less opportunity for the development of religious manhood and good citizenship.

Shortly after the General Conference of 1844, because of the decision of that body, Bishop Andrew and about five hundred thousand members withdrew from the ministry and membership of the Methodist Episcopal Church, and formed themselves into the Methodist Episcopal Church, South, a Church whose members and ministers believed in human slavery and held Negroes as slaves. This condition continued until after the civil war of 1861-65.

When the Negroes were set free by the immortal Abraham Lincoln, or the civil war ended which brought about their freedom, their condition is too well known to describe it here. It is sufficient for me to say what others have said, "When freed, the Negroes were the most illiterate and poorest people of this land." This is verified by a statement found in an article written by Dr. R. E. Jones, editor of the Southwestern Christian Advocate. Dr. Jones says: "When Bishop Thomson organized the Mississippi Mission Conference, December 25, 1865, among the colored people, there was not a colored minister in that body that could write well enough to act as secretary; for when the bishop asked the question, 'Who will you have for secretary?' one of

the colored brethren replied, 'Bishop, one of those white men will have to act as secretary, for none of us can.'" They were all poor and uneducated. All of their time and the time of the people before them for generations had belonged to the white people of this country, and the Negroes were not allowed the privilege of an education.

The colored people are human beings, God's creatures as other people are, but they had been denied an education and they had no money. They were free, but were lacking in all these things. Still, they were willing to learn and they were willing to work. The whites to whom they had been slaves did not believe in their freedom, and though they had all that was left after the war except the bodies of the Negroes, they did not help the Negroes very much, but in many instances objected to the help extended to the freedmen by others.

In this awful and pitiful condition the Methodist Episcopal Church sent missionaries into this field, for the same reasons and on the same principles that the Church sends missionaries to any other people in any part of the world, and that is to lift up, to make better, and to save. In a little while, despite the opposition from within and without, some churches and schoolhouses were built, and with the ministers in the pulpit preach-

ing the gospel and teachers in the schoolroom imparting instruction to the Negroes, the work began to develop, and it is still in progress.

Under the leadership and direction of such men as Dr. R. S. Rust and Bishops Gilbert Haven and J. M. Walden, and scores of others who came into this field and worked, great have been the achievements by the Church in the past forty-five years. Since 1865 there have been organized 19 Conferences and one Mission, and we now have more than 2,000 ministers. We have over 300,000 lay members in the Church, with 3,569 churches valued at $5,939,229, and 1,188 parsonages valued at $742,383.

There are at present 24 schools among the colored people, with buildings and grounds valued at $1,452,698, of which $1,364,698 is owned by the Freedmen's Aid Society. These institutions are planted in the several "black belts" of the South. The Methodist Episcopal Church has to-day within her membership a larger number of colored people than any other connectional Church having all races in its membership, and this is so because of much encouragement to them toward manhood and Christian citizenship by the Church.

When the Church began her mission work among the colored people of the South there were none of the colored people able to teach school, as

was seen by the condition in the organization of the Mississippi Mission Conference. To-day the majority of the presidents and teachers of the twenty-four schools of the Freedmen's Aid Society are colored, and the majority of these received their education from these several institutions.

In planting these schools for us the Church has done the right thing to hasten the day of self-help. The colored people receive training from the most ordinary to the highest branches of learning. Our boys and girls are completing courses of study from the grass-planter to the lawyer, physician, and the trained minister of the gospel.

The colored people are carrying out the lessons of self-help. The report of 1908 shows that they paid for ministerial support for the year $776,492, and gave to the regular benevolent collections of the Church about $50,000. Nearly $16,000 of this amount was contributed for the foreign missions of the Church.

We have not the space to speak of all our institutions as individual schools, though all the schools have done and are doing well.

The Gammon Theological Seminary at Atlanta, Georgia, founded in 1883, from the very beginning, under the presidency of Dr. W. P. Thirkield, has been unsurpassed by any other in the

education and moral improvement and religious leadership among the colored people of the South. From 1883 to 1900, the seventeen years of Dr. Thirkield's unflinching, self-sacrificing service to and for our race, the Church through him and Gammon Theological Seminary accomplished more and laid the foundation upon which more will yet be accomplished in this mission field than possibly in any other department of the Church's work among the colored people. After these years of service he was succeeded by Dr. L. G. Atkinson, who advanced the interests of the school and broadened the scope of the work until his death in 1905.

The work and management of this great school was continued for over three years under the presidency of Dr. J. W. E. Bowen, a Negro, a cultured Christian man, who received his training at New Orleans and Boston Universities. The honor was bestowed with reason and in the natural order of things. As the colored people are fitted for these higher positions of honor and trust by the Church, the Church has and it is expected that the Church will continue to lay these responsibilities upon the colored people. Under Dr. Bowen, as under Drs. Thirkield and Atkinson, the Gammon Theological Seminary did more than the ordinary work of education. It trains men for better leadership of the

race. It is imparting to men the knowledge of the value of moral character, Christian manhood, and ideal citizenship. This work of the Church in some degree is being done for the race in all of the denominations among the colored people of the South. And the good work of giving light and life will continue while the Methodist Episcopal Church believes in the doctrine of the fatherhood of God and the brotherhood of man.

THE FIELD FOR THE METHODIST EPISCOPAL CHURCH AMONG THE COLORED PEOPLE IN THE SOUTH

I

BY THE REV. N. D. SHAMBORGUER, B.S.

Already the crisis is on us, and the eyes of the world are scanning the records of the Church to see if she hesitates, when she should speak with authority; if she gropes blindly, where she should point out the luminous way to a people that have been suffering now many a year.

No other Church on this continent is responsible for the spiritual culture and in a large measure for the higher education of so vast numbers of our population as is the Methodist Episcopal

Church. Its past triumphs and present greatness impose upon it transcendent responsibilities. There is no graver problem in America to-day than that which relates to the Negro, his treatment, his development, his destiny. When we think of the numbers—probably more than ten millions—their rapid, relative increase, their undeniable influence in the politics, in the morals, and in the destiny of the nation, we cannot but be impressed with the greatness of this factor in solving our national problem.

The destinies of the white man and the black man are surely united in this country. Let me say the destiny of the nation is united with the destiny of the colored race.

A strange history this race has had, strangely marked by the intervention of the providential hand, and perhaps a stranger history lies yet before it; and no Church is so closely identified with this race and so involved in the solving of this great problem as is the Methodist Episcopal Church. No Church, let us say with something of satisfaction and gratitude, has ever done so much for the Negro as this Church has done. The evangelistic and educational work she has done among us, the millions of money she has thus expended, constitute the brightest page in our history.

Glorious, then, is the record thus made by the

Freedmen's Aid and the Missionary Societies. They have not done too much—would that it were more!—for no work the Methodist Episcopal Church has ever done has produced larger and better results and more fully met with the approval of the Master. But the work of the Church among the Negroes is by no means accomplished. No, it has but just begun. The future opens to our Church a work with the Negro race full of inspiration and promise. Whatever difficulties may lie in our way as a Church in this direction—difficulties calling for broad and statesmanlike views, difficulties demanding Christlike qualities of mind and heart—will surely be overcome if met and grappled with. The purpose of the Methodist Episcopal Church is the highest interest of all races; and its aim is to raise men above the prejudice of race. It always contemplates the fact that all men have mutual interests as neighbors, as fellow citizens, as belonging to the same country, as the same commonwealth, as the same Christian brotherhood.

Does any statesman expect to see the time when the two races will occupy different geographical sections and thus escape contact with each other? Since, then, it seems probable, if not desirable, that they will continue to live in close neighborhoods as they now do, true states-

manship demands that they should adjust their relations to this aspect of the case. And this makes clear the point that their relations should always be such as to destroy rather than perpetuate any race prejudice or antagonism that may exist among either class. Separation by preference may be wisely practiced under existing circumstances, but whatever separation there is in the house of worship it should be voluntary, and only with a view to the highest good of all parties concerned.

The Church says, let Christian wisdom and Christian experience adjust all mutual and merely social relations, but let the word "exclusion" nowhere appear and the spirit and practice of compulsory exclusions nowhere obtain in the work of the Master, south, north, east, or west, the wide world over. This is the avowed policy of our Church, distinctly declared by the General Conference, and this makes its place unique in this Southland.

II

BY THE REV. W. SCOTT CHINN, A.B.

IMMEDIATELY after the close of the war the Methodist Episcopal Church saw fit to come South and take a hand in the work of redeeming a race just set free. That was a wise and righteous act, despite the present-day harangue and

bickerings of those who are ever ready to condemn anything and everything not to their liking.

As proof of its wisdom one need only to "come and see," open his eyes, look around and behold results, marvelous and wonderful, already accomplished by the colored people under the care and tutelage of the Church. This tutelage was a necessity then, and to-day it is still a necessity, and an imminent one, for they are yet in the wilderness. The shackles of slavery are only broken, not off; to rid them of these is now the greater task.

The pillar of cloud that has led them thus far, both by day and night, during all these years, must continue with them. To leave now would mean irretrievable loss and disaster to a struggling people. For, while excellent work has been accomplished, yet greater things must be done ere this people can be or ought to be left alone; and if the Church continues to help and encourage them it will be done.

We have great faith in her and are ready to trust her. The field is ready. Race persecution, lynch and mob rule; economic and vital questions, such as disfranchisement; poor and scant school facilities; unjust courts, together with the restlessness that comes from all of this and other causes, such as a desire upon the part of the leading people of the South to keep the colored

man down, are making the field "full ripe" for a rich and full harvest to the Church or people who will step forward and take a stand for this race.

Because of its already well-known attitude to the race question, no other Church better than the Methodist Episcopal can afford to be this "champion." The forty-odd years spent in helping to prepare the race should be marked Volume I, and now let the Church begin Volume II, and while I am not a prophet, nor the son of one, I do say that Volume III will follow as a natural sequence, if it is done.

Examine carefully the journals of the several colored Conferences; study the statistics, and see if the South is not a very inviting and needy field, and one that yields results of which the Church need not feel ashamed.

Let the Church continue in the path of the fathers in its work toward the Negro, and heed not the "false prophet" who will foretell of disaster, and that he is everything else but a man; bear with him kindly, be open and frank with him; cheer him, for he is a brother. Let her continue her policy of teaching and preaching to him; honor her own sons and daughters who labor with and for him, as she does those who go to China, Japan, India. He is loyal—that has been fully tested; docile, meek, and patient. Stand by him and his; he has a threefold burden to

bear. As God prospers the Church it is her duty to stay by him and with him. The field is ripe for our Church, and she has just reason to feel proud of her work, for she has not only helped her own among the colored people, but every other Church among the colored people has been helped and made better for her being here; and then so perfect and complete has been her training that not one of her graduates coming from her Freedmen's Aid schools has been guilty of the "nameless crime," nor gone to the penitentiary, nor been hanged. This alone ought to be an argument strong and convincing for the continuance of her very wise policy of education and religious training among so deserving a people.

That there may be need of some change in the method and manner of carrying on the work in this "new South" is highly possible; but God forbid that there will ever be any change in the object and purpose to be attained, that is, the development of a full and perfect man, one capable in every way to take his place by the side of other men. To this end the South offers to the Methodist Episcopal Church a better field than any of the foreign fields, and with less attending ills and aches, and with less sacrifices, for verily the South is being Northernized, and there ought not and must not be any sounding of a retreat,

but a call to arms, with a "Forward, march!" and the land taken for God and humanity.

III

BY THE REV. J. S. THOMAS, A.M.

One has said, "If you want a field of labor, you may find it anywhere." The truth of this statement has often been verified, but it is also true that there are fields whose crying needs are so great that without waiting for the arrival of those who would labor they are saying, "Come over and help us." Such was the condition of the colored people of the South when the Methodist Episcopal Church found them. They were wounded and bleeding and dying, and were ready and waiting for the sympathetic touch of those who followed in the wake of one of the most destructive wars known in the annals of human history. The Church found a people that were as susceptible to impressions as children. They were naturally religious and believed in the saving power of the beloved Jesus. They had no preconceived ideas against religion, nor were they ashamed of the gospel of God unto salvation to every one that believeth. They were, therefore, ready, willing, and waiting for those whom they regarded as little less than divine.

For all this, the godly men and women sent out

by the Church had no pleasant task before them. The work they came to do spurned the efforts of any but heroes. They came at a time that tried the souls of men. They came while it was yet dangerous to lift one's head above the trenches dug out to protect the weary warrior from the bullets of the enemy, and while yet every swamp and even clumps of bushes were hiding places for would-be assassins, and when even hedges and fence rows might be suspected. Those that came were from some of the best families in Methodism, some of whom were brought up in luxury, yet they willingly came among us, and became a part of us that they might help. Some of them have lain themselves down in their last sleep, and their bodies rest in the soil to which they had given their service, and some are among us still. Noble men and women they are. God bless them!

The people that came to us labored hard and succeeded well. The results of their labors can plainly be seen everywhere. More than a score of schools and colleges packed to overflowing with students, thousands of churches, more than two thousand ministers, and over a quarter of a million of members testify to this fact.

As a result of the work of the Methodist Episcopal Church among the colored people in the South, remarkable changes have taken place

along every line. The house has a real charm about it. There, real joy is tasted, the tenderest relations exist, and from it are now going boys and girls with a true idea of life. In the home a healthy moral atmosphere prevails, regard for truth and honesty cultivated, a contrast between inebriety and temperance drawn; and while there is still room for improvement, unchastity and infidelity are looked upon not only as a sin against God, a crime against society, and an insult against the dignity of God's greatest creatures, but as destructive of every fiber of man's finer nature, paralyzing high and noble ambitions, and consigning man to the depths of moral degradation.

The Methodist Episcopal Church still has a mission among the colored people in the South, and the end is not in sight; and as long as the spirit of Christ characterizes the Church it will find work here until time ceases to be. This is not an experiment but a well-tried field—a field that has yielded abundantly. The people among whom the Church labors were not proselyted, but born within its fold and love the Church that has the world for its parish. Its mighty influence, its helpful power, perhaps, was never needed more than now. This same powerful lever is still needed to lift up the hundreds of thousands of others who have not as yet been reached.

There are large territories where the Church

has only been heard of—territories in which it is greatly needed. The Church is not losing among our people, but gaining, and well might it do so, for it is showing by its work that it believes in the doctrine of the fatherhood of God and the brotherhood of man, for within its fold there is "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all."

IV

BY THE REV. N. R. CLAY, A.M., D.D.

The mission of the Methodist Episcopal Church is to save the peoples of every kind, everywhere, into the kingdom of God, through the preaching of the gospel of the Son of God. Indeed, the Church has a cosmopolitan mission, to the extent that the Church is world-wide in its scope, taking this great salvation to all men, seeking to lead them into the knowledge of the fullness of God in Jesus Christ.

While the Church is engaged in this work among all peoples, yet there is no field that is more promising in permanent results than the work among the colored people of this Southland. Here they can be counted in large numbers sitting in the shadows of intellectual darkness and in the regions of spiritual death. There are not a few

Gammon Theological Seminary, South Atlanta, Ga.

places in the bounds of each of our colored Conferences where the people are in ignorance and shame.

Wherever the minister of the Methodist Episcopal Church goes light springs up. If the Church is thinking of reducing the appropriation for this work, if she will but listen, she will hear multiplied thousands of voices saying, "Not yet! not yet!" These needed servants of God and the Church are going in among these unfortunate people carrying them the light and the bread of life, and they only ask the Church to hold up their hands by her financial help till this spiritual darkness is dispelled. I think the spirit of the lowly Nazarene is not only good when you are needed, but when you are needed most, and this is a very needy field.

There are very many places in the Yazoo Delta of the Mississippi and the Upper Mississippi Conferences where vice and spiritual darkness are very dense. Every dollar spent in this field is counting and will return much fruitage in the near future.

The question may be asked, What are the sister Churches doing in this field? They are doing what they can to spread Christianity just as they are doing in other fields of the world. Still, there are very many reasons why the Methodist Episcopal Church should stand by this colored

work. Her ministry is peculiarly fitted by training to do it. Because of this, thirty per cent of the mission appointments have become self-supporting during the last decade, and fully forty per cent are new fields entered in the last half dozen years. The ministers filling the appointments depend very largely upon the money paid by the Board of Home Missions for their support and that of their families.

Yet these ministers are laying foundations upon which others shall build up great congregations that shall turn the money spent to-day back into the coffers of the Church to-morrow. It is hard work, very often unappreciated; but the joy of their souls is not because men who come after them shall laud their heroism, but because they laid deep the foundation for a mighty Church, thus accomplishing something for God and their fellows and this great country of ours.

Why should the Methodist Church stay in the field? Because of her spirit and peculiar policy to uplift. The condition of the colored people in the South needs Christian sympathy and help. This should warrant the output of money by the Church. The place of our ministry in this field is hard, because the majority of the colored people live on larger farms where vice and sin are. Many of them refuse to go to the church, much less support it. The foreign missionary is no

more needed than the home missionary is needed to carry the light to the benighted creatures in these dark places in the South.

Some may say that the Church has been putting money and men in the field for many years. So she has done for Africa, China, India, and the isles of the sea. The time of results has come, and the results are very evident. When you consider the young men and women of ability and leadership and Christian influence that the Church has made and is making, besides the churches built, congregations collected, and in many places returning the full missionary apportionment back to the Church; when you consider the depth from which they had to be brought, the Church may well say, What marvelous things God has wrought for this people through his Church!

Still some may say, Cannot this work be done other than by the Church? We say no, because the Methodist Church is God's avenue through which he is blessing his poor, ignorant people. It is the Church in which the people believe, and is largely looked upon by the colored people of the South as their chief friend. Through the Board of Home Missions and Church Extension the Church is not only to build the houses of worship for the people, but to see to it that every church has a preacher. While the South is under-

going great reforms, and entering upon a period of material prosperity, the Church cannot afford to retreat; while the gray dawn of the day, of permanent work among seven or eight millions of colored people is upon the horizon of the Church, she must and, I am sure, will go forward into every nook and corner of this Southland, carrying conversion and permanent joy to my people.

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BY THE REV. J. L. WILSON, D.D.

Among men of all races the Methodist Episcopal Church has the right of way, and the field for the Methodist Episcopal Church among the colored people in the South is an inviting one and ripe unto harvest. No Church in America, because of its peculiar fitness in polity and doctrine, is more helpful to the colored people than the Methodist Church. Every right-thinking colored man has a hearty welcome for this Church, which has done and is doing so much to make him both a Christian and a good citizen.

Moral worth, the basis of good citizenship, is a fundamental teaching of the Methodist Episcopal Church, and intelligent colored people of all denominations are frank to admit that this Church has always been impartial in its dissemination of right principles. The masses of colored

people, among whom helpful influences are so much needed, are in the South. A Macedonian cry to help them has come to Methodism. It has been responded to by educational and missionary workers, whose zeal, courage, and faith supply a long-felt want. A better thing was never done by the Church than the sending out of field secretaries. They go into the very heart of the "black belt," where the homes of the needy are, and accomplish what can be done by no one at long distance. Among the significant signs of the times are the moral changes among the Negro race wrought by this Church.

This is the spirit of the Son of God working in and through this helpless humanity. Man naturally loves his friend. From the first the colored man has never had and never will have a better friend than the Methodist Episcopal Church, a Church which preaches the doctrine of the fatherhood of God and the brotherhood of man.

INFORMATION FROM THE DISTRICT SUPERINTENDENTS

BY THE EDITOR

We made an effort through the district superintendents of the colored Conferences to find out, first, the real condition of the colored people so

far as they had been able to discern; second, the progress the Methodist Episcopal Church had made among them during the last quadrennium; and, third, the outlook for greater achievements. The contact that these men have had with representatives of the Methodist Episcopal Church has helped them to see what the race really needs. They are not tempted to overdraw the picture representing our progress, nor undervalue our accomplishments. They all testify that, everything considered, there is no greater missionary field in the United States than the ten millions of Negroes. Their environment, advantages, and privileges are such that they need help, encouragement, and wider opportunity. The Methodist Episcopal Church was among the first of religious forces to discover that it would be money well spent to make an effort to save the Negro in America. The Church was aware of his sunken condition, and knew that to reach him it would require much sacrifice and money. As great as the task was, she was willing to undertake it. The ninety-nine district superintendents traveling within the bounds of the colored Conferences, having investigated the condition of our people north and south, east and west, are of one accord in the conclusion that the race is in great need of the uplifting influence of the Methodist Episcopal Church.

We are able to give some encouraging information of what was accomplished during the last quadrennium among the colored membership from the reports received from the district superintendents. We have 1,068 self-supporting charges; 502 missionary charges; 141 charges which with a little sacrifice on the part of the pastor and people could get along without missionary money; 192 charges have become self-supporting during the past four years; 189 new missions have been established; and 268 new churches have been erected.

The impression of the district superintendents within the bounds of the colored Conferences is that our churches are fairly well located, the work is advancing, the efficiency of the ministry is improving, the laymen are contributing more liberally toward the support of all the interests of the Church; and that we are holding our own among other denominations.

We need men and money to enter the fields where the colored people are calling for the Methodist Episcopal Church. Never were the opportunities so favorable as now to reach the colored people in the United States. The Negro needs set before him the high standard of living such as the Methodist Episcopal Church represents. Our district superintendents are pleading with the Church to make a more vigorous campaign to

reach the millions of colored people in this country who are out of the kingdom of Christ. The result of such effort will be better citizens and a more reliable and progressive people.

Five hundred and seventy-one places are reported by the district superintendents where our Church could do well. What a field that remains to be gathered! Let us pray the Lord to touch the hearts of those who are able to give that they may respond to the Macedonian cry.

THE NEGRO'S NEED OF INCREASED HELP FROM THE CHURCH AND WHY?

BY THE EDITOR

The colored members of the Methodist Episcopal Church are among the most exemplary Christians, most loyal citizens, and strongest leaders of our race. From the seed sown by the Missionary Society or the Church Extension Board many self-supporting churches have been developed. Our growth in membership has been gradual, not spasmodic. We give more for benevolences than the one million colored Baptists. Our Church property is on an average

much less in debt than that of the larger denominations. Everything considered, we are making a splendid record toward self-support.

We ask those who think we ought to do more to be patient with us. We have had a long way to come, and our hindrances within and without have been many. We are determined to bear such fruit as will justify the sacrifices made and the money expended.

The Presbyterian, Baptist, and Congregational Churches are giving annually large sums to help this struggling people. There are seven millions of this race who need the uplifting hand of our strong and more fortunate brothers.

The Methodist Episcopal Church has a record of carrying out the motto of her founder—"The world is my parish." Her power and resources will inspire her to do more for the colored people in the future than in the past.

The Roman Catholic Church has never made in its history such missionary effort to get the colored people within its fold as it is making to-day.

The Protestant Episcopal Church has decided to do more to reach the colored people than ever before. They are sending missionaries, white and colored, into all the States, supporting them and contributing a considerable sum of money to help build chapels and schools for them.

The Lutheran Church also has become very aggressive in this direction.

Now, where there is a large population of colored people, the Methodist Episcopal Church is needed for several reasons in spite of the fact that there may be other Methodist Churches there. Saving a human soul is a great work, but saving a race is a greater work. One thing should be kept in mind by those who desire to understand the general needs of the colored people, and the future success of the Methodist Episcopal Church among them. Their conditions make them as yet a child race. If there is anything above all others that the colored people need it is contact with the Christian white people of this land. A race of only forty-odd years of opportunity needs to be in touch in some way with a race of a thousand years of opportunity, especially when these races are living in the same land and under the same flag. The colored people must be reached and saved for the good of the country. While vigorous efforts are being made to save the foreigner coming under our flag, it should be remembered that there are ten millions right here who have sprung from a people who were brought to this land, and who for two and a half centuries were kept in slavery. They have no flag but the stars and stripes, no land but America; they were among those who

fought for the Republic; they have rendered heroic service upon several occasions; they have less encouragement to be Christians than any people who believe in Jesus Christ as the Saviour of the world. Their color, in many instances, shuts them out where others who are not superior to them in either character or intelligence are recognized and welcomed. The Church should reach out her hand through the Board of Home Missions and Church Extension to these millions of souls as never before, until there shall be a turning away from sin unto God, to the life of New Testament Christianity.

OUR YOUNG PEOPLE AND THEIR RELIGIOUS TRAINING

BY THE REV. C. C. JACOBS, D.D.

THE religious workers of all Christian organizations are realizing now as never before that their greatest opportunity for effective evangelistic results is to be obtained in laboring among the young. The child of to-day is the man of to-morrow; it has been wisely said that the child of this generation is the parent of the next. The strength of character and usefulness of the future generation will depend upon the kind of training

given to the children of to-day. The Athenians, having the knowledge of the value of early training, rigidly applied the method among their youth and have given to the world a beautiful example of the possibility of the cultivation of a high æsthetic taste, furnishing to the world its greatest masters in poetry, art, philosophy, and oratory.

The period of childhood is the formative stage of life, when impressions made are as ineradicable as eternity itself. It is the fact-hungry period; they are desirous of getting information. It is then that they ask more questions for the sole purpose of getting knowledge than at any other period of their existence. It is the memory-storing period; they keep more vividly stored in their memory the things that they learn in childhood than at any other period of contact in life. It is the credulous period, when truth is accepted without question, and fixes itself for time and eternity upon the heart and mind in the most fertile period of one's existence. How important, then, it is that the youth of our race should have right principles of character placed before them in the plastic, formative period of their existence.

We should welcome any agency that looks to the cultivation of that period of the child life that makes for permanency in high Christian

character. The Sunday school, to my mind, is the most potent agency to-day engaged in the work of molding and fastening the young heart and mind along the lines most needed for their future good. The purpose of the Sunday school is to lay the foundation of Christian character by the inculcation of faith and saving grace in the hearts of those who receive the truth, causing them to accept the Scriptures as the rule and guide of life. In order that this training department of the Church may measure up to the requirements of the great Head of the Church, the truth must be made plain to those who are instructed in it. The teacher must make thorough preparation. He must know the sacred truth and be filled with the Holy Spirit, having a heart throbbing with faith and devotion, and a life corresponding to the truth he is teaching. He must love the Church of God, and possess a holy ambition to bring lambs into its fold. The true teacher prepares each lesson with the hope of bringing his pupils into the kingdom of God.

One of the most effective ways to bring about the greatest possible success for the kingdom through the Sunday school is for the homes of the children to become Bible-studying and God-loving. Parents should institute Bible study in the home for the sake of themselves and the good example that it will be to their children, and the

reverence that it will cultivate for teachings of the Holy Book.

The greatest field for evangelistic endeavor is in the realm of childhood. There is no race that needs the training that the Bible offers more than our struggling people; through its promises we can hope for the final settlement of all the difficulties that we now or may hereafter encounter. We cannot rightly teach and inspire others to greater reverence and holier living unless we ourselves study diligently the truths of the Sacred Book and practice them in our own lives, that we may lead others through a living experience into the things that we ourselves have tested and proved worthy of emulation.

The hope of our race, as that of all other races, depends upon the kind of training that is given to our youth. May we catch more of the spirit of our Divine Master, who was ever ready with heart and hand to lead them into the fold!

WHERE ARE YOUR BOYS?

BY MRS. MATTIE CARR CHAVIS, A.M.

THE few words I shall say in this discussion will be directed to the parents in the form of a question. I give it to you in this manner because for the last six years it has been presenting itself

to me as a subject upon which to speak whenever I have entered a public gathering, whether that gathering be in church, school, or holiday concourse.

The last two years of my husband's presidency at Bennett College it was my pleasure to go over the North Carolina Conference with him, visiting District Conferences, conventions, and various meetings. As I was interested in the erection of a dining hall for the school, I was always asked to address every audience. Although the cause uppermost in my mind at the time was the "new dining hall," I was impelled by force of a subject my audience presented me to ask them and at the same time answer for them this question: "Where are your boys?"

I have seen tender-hearted mothers and not altogether hard-hearted fathers melt in tears as I told them in simple heart-to-heart talk that the boys are not wholly to blame; that girls and boys given equal chances, the same training, and the same tender care, are more than likely to produce women and men of equal poise of character.

The truth of the whole matter is that the boys are treated as a separate class of humanity, amenable to no law and responsible to no one. The wonder should be, not that we have so many men in the chain-gangs and penitentiaries, but rather, how do so many boys, left to their own rearing,

make useful men and escape these places? It is criminal to turn little boys loose at the age of ten or twelve to go out from under the protecting care of their parents—mark you, I say protecting care—to earn their livelihood and to be their own protectors. These are the years in which both boys and girls need careful guidance, and the period when they need it most—from fourteen to eighteen. They do and dare anything, not having had the proper restraint in earlier years. Hence the reason for such a large number of unfortunate boys and young men among us.

The desire for money, not so much honest toil, has led many to make their young children wage-earners. This has led to the ignoring of a vital principle in our home life, that of child-training. This is a subject for both teacher and preacher, and they should not fail to bring it home to the hearts of the parents of our race. Our parents with one accord have risen to the height of the tidal wave of training their girls for mothers; but in their zeal they have forgotten, seemingly, that these mothers will need husbands at least their equals in training. Tennyson very truthfully puts it thus:

"As the husband, so the wife is; thou art mated with a clown,
And the grossness of his nature will have weight to drag thee down."

This craze of educating the girls must be changed into the more sane principle of educating our children; and the sooner we awake to the enormity of our mistake the better it will be for the race. The mothers and fathers of the race are not holding on to their boys; the real truth is, they are not keeping them boys long enough. Remember this, when a boy is sent out from home to shift for himself and earn his own money, whether he is twelve or twenty-one, he at once becomes his own man.

I would remind the fathers that in their earnest desire to provide well for the support of their families they have left the rearing and caring for the children too much to the mothers. As the mother is the girl's ideal, so is the father the boy's ideal. The girl never aspires to be like her father, though she may desire to cultivate certain graces of that parent. The boy never wishes to be a girl; he would be a boy—intensely so—until he becomes a man like his father. But sad is it for that boy who has not a good father for an ideal! He will take some man for his ideal, and he may not be a good one. Now, this fact should make the father share in the rearing of his children, especially his boys, more largely than it is the custom of our fathers to do, even among our best families.

Boys should be taught to work, but it should

be done under the supervision of the father or some other elderly man interested in the boy's rearing. Boys should be kept employed at some productive industry. A boy works best when he knows he is making, or rather earning, something; and his mind expands more rapidly in an atmosphere of growing things. His world is a large world, and in proportion as he makes something or causes something to grow he develops into a broad-hearted and large-souled being.

I know fathers who own farms, and good ones, who will hire out their young boys for a small amount of money, or will allow them to go off to large cities to work. These same fathers could take their own boys and their own farms, and produce a great deal more in dollars and cents, and certainly more in character. I have in mind a father who works his own farm with his own boys, and pays them for their labor. In this way he makes their home life happy, and they are willing to remain at home until after they are grown. And this man has not long owned his own farm either, though this has been his custom for years.

I have gone into communities where at least half the church audience were young girls in the adolescent period. They were beautiful, intelligent, happy girls. The other half was made up of mothers, fathers (a very few), grandparents, and little children. I hesitate when I write

fathers, for a large number of the fathers are not churchgoers, which fact may partly account for the absence of the boys. But when one begins to inquire for the boys privately, they can too often be found in low dives, shooting dice or otherwise gambling; or hanging around railroad stations, taking in the small talk of cheap-rate sports; or they may be in the police stations, or perhaps in the chain-gang; and, sadder still, they may be spending the Sabbath on the country roads. It is horrible to contemplate, but the fact remains that this is the direct route to the penitentiary, and sometimes mere boys get there. I repeat, the boys are not wholly to blame.

O, you say, the church audience is not a safe or fair basis from which to argue. All right, since it is the advancement and uplift of the race that is at the bottom of this subject, suppose we take our public schools and colleges to see how the ratio obtains in them. Just to show you that it is not that we have more girls than we do boys, I ask you to visit the primary department of any school, and you will note that the number of girls and boys from five to seven is about equal. After the first grade, however, among our people, the number of boys gradually grows less, and by the time the eighth grade is reached the boys have literally run out. It is seldom, indeed, that more than two or three of the boys who begin in the

first grade continue in school through the seventh and eighth. This refers particularly to small towns and villages, but even in cities the ratio is not more than one to five in favor of the girls. Again I ask the parents, "Where are your boys?" In our secondary schools the showing is much worse for the boys. Unless it is particularly a boys' school, the girls very far outnumber the boys. In the case of a school which carries a college course, the same ratio does not obtain in favor of the girls, due to the fact that most girls complete their education in the secondary schools. But it is not only in the matter of school training that our boys are neglected, but also in the home training, and in the moral training that comes through the Church and society.

I think one of the saddest sights I have ever seen was a crowd of boys going to dinner at a county farm. I cannot say but that they were pretty evenly divided as to white and black, but many of them did not seem to be ten years of age. Think of it! The county farm is not a reformatory—if it were, it would be a good place for some boys; but, on the contrary, it is the place for old and hardened criminals.

If such a condition obtained in most towns and cities as does in my own town, as regards young criminals, the time would not be far distant when a better day would dawn for the Negro boy—if

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Rev. W H Brooks, D D
Rev. E. W S Hammond, D.D
Rev Ernest Lyon, D D
Rev. L A. White, D D

the parents would only do their duty. For your information I will state this condition. We have a municipal court, and the present judge of this court has informed the preachers, both white and black, that if a young boy is brought into his court who is not already a hardened criminal he will turn him over to the family and to the preacher of his family, providing the preacher will promise to advise and counsel the boy and the family will promise to look after him more carefully. In addition to the family and the preacher vouching for the boy, the judge requires the boy to report to him regularly as to how he is getting on. With more such judges, employing the same or similar method, a brighter day awaits the Negro boy, if only the parents will do their duty.

If only the parents would get this question on their hearts, and study the causes that make so much of our young life a failure and a disgrace, it would serve to arouse them to more determined efforts in the rearing of their children. The secret of it all lies in not having one code of rearing for girls and boys. As in babyhood the sex of the child is not indicated by its dress or mode of tending, so in childhood the method of training should be the same for both girl and boy; and the fond parent would see much better results if the boy is kept a boy as long as the girl is kept a girl.

It is only the fostering care of the parents throughout the boy's childhood that will enable them to answer unblushingly this question, "Where are your boys?"

THE DUTY OF PARENTS IN THE HOME AND THE REARING OF CHILDREN

BY MRS. AMANDA MASHAN

Above all things, it is the duty of parents to make the home a happy and attractive place—not for strangers, but for their children. Children of happy and attractive homes and kind, loving parents seldom go astray.

Do not get the idea that we mean the home in which there is no obedience or restraint. There can be no peace or comfort in the home where children do not obey. Children themselves will cease to be happy or respect parents who cannot or will not make them obey.

In order to have prompt obedience, the parents must begin when the child is young. Be patient and do not give too many commands, or commands that you are not able to have obeyed. Parents who are quiet and firm and who have control of their tempers and tongues are the ones whom children delight to obey.

Be kind and sympathetic with your children in their play. Make playthings for them and play with them. Time spent in play with children is not lost; children must play.

Take time to listen to the children's account of a day's experience in school or at work. Encourage them to confess if they have failed in their studies or done wrong in any way. Be kind and thoughtful in your reproof; listen to all the details in the story and patiently show where the sin comes in. Be sure to praise the children when they have done well. Do not scold; if the children have done wrong, take them alone, one by one, to reprove and punish.

To save your children from bad company, have them entertain their friends at home. Some children are afraid to have their friends visit them, because of angry words and quarreling between their parents.

Let love and peace brighten every room in the home, or you will drive your children to ruin. Give birthday gifts, be they ever so cheap. Occasionally, let the children have a little entertainment and invite a few select friends. Surprise them by some little extra that you have provided for them. It does us all good to know that some one thought and planned for our comfort when we were absent. Teach the children to get little gifts for each other and for their parents.

No home is happy where each cares only for number one.

Let the children be present and enjoy the conversation when you have company. Do not invite people to your house who are not pleased with your children, and who would engage in conversations that would not be proper for your children to hear. Let the children help entertain the company, and, in short, let each child feel that it is a part of the family and will be greatly missed if absent. Have a table large enough for all the children to sit together at meal times, and let each child have its own place at the family table. This is a good place to teach all not to be selfish and the pleasure of seeing others enjoy what they have not.

Have a fireside school in the home, which means daily reading. If you cannot read, take time to listen to the children read and express their opinions of what is read. Be sure and have only good books and no others in the home.

Make the children's rooms as pleasant and attractive as possible, and be sure to have separate rooms for the girls and boys. It is much more profitable to spend your money for a writing desk, bookcase, or easy chair for your boy's or girl's room than for fine dresses with which to appear in public. The more you dress a child, the more it desires to get away from home in

order to display its fine dress, and in many instances fine dress has been the means of leading children astray.

Above all things, accompany your children to the house of God, the church and Sunday school. In the language of one of old, "Train up a child in the way he should go; and when he is old, he will not depart from it."

BUSINESS METHODS IN CHURCH FINANCES

BY THE EDITOR

Not a few churches are at a disadvantage in striving to meet their expenses. This is probably due to the lack of business methods in their management.

The church must be well organized to meet successfully its financial obligations. It is noticeable that every well-organized society presses its claims with a persistence that cannot be resisted. Not so with the churches in relation to their finances. They receive paltry consideration, and are in many cases managed just as they were a quarter of a century ago. Such shiftlessness can only mean disaster, for the business affairs of the church must be conducted in a businesslike way, or else failure will certainly result, just as it does

in the careless management of secular affairs. Every department of church work must suffer when the finances are given slipshod supervision.

The tendency of the times is to place upon the pastor every burden of the church, thereby weighing him down and making it impossible for him to efficiently do the work to which he was particularly called, and to which he has consecrated his life. For this the membership is in a great measure responsible. Too many are quick to accept official relations, but they seem unwilling to give the time, the thought, and the labor necessary to the affairs over which they have supervision. The interests of the church are just as important as those pertaining to their own private business. Were they as indifferent to their own affairs as they are to those of the church their failures would be greatly augmented. There must be careful planning and persistent effort toward enlisting the coöperation of every member of the church in carrying forward her financial plans. This cannot be accomplished in a haphazard way; but systematic effort, with the view of disseminating such knowledge and information as will interest and acquaint the membership of the church with her resources, her expenses, and her needs will gradually win the support necessary to insure voluntary offerings.

Let there be applied to the financial department

of the church the same thought, effort, and time as are given other departments and there will be fewer churches struggling with heavy debts to impede their progress.

MINISTERIAL SUPPORT

BY MRS. MARY F. DENT

In all Methodist Episcopal churches there is, or should be, an organization known as the Ladies' Aid Society. The object of this organization is to render aid in the support of the church, and to assist the stewards in looking out for the ministerial support of the church. As Christians our obligations are no less binding than they are to any other cause. Every individual member of the church should feel it his duty to help support the church. We make that solemn vow upon entering the church, and we cannot afford to break it. No institution can live without support. Every man labors with the expectation of being rewarded. The farmer, the miller, the woodcutter, the stevedore, the teacher, the musician, the carpenter, the painter, all work with the expectation of a reward. What, then, about the man who preaches the gospel? Is there any more reason why the minister should

go unpaid than any other honest laborer? Why should he? I am sure his work is no less important. Whatever the church member obligates himself to pay his minister, until the last cent of it is paid he is in debt to him; and even when we pay our just debts we are not giving it to the minister. We are simply paying what we owe. We pay our grocery bill because we owe it. We are not donating anything to the grocer. There are some people who feel and even say the preacher has an easy job; that he gets his living without having to work for it. This may be true of a class of men who are simply called ministers. But a true minister of the gospel, a man of God, has not such an easy job as some folks think. A man who is very anxious to make his work progressive has cares and responsibilities enough.

When we pay our just claims let us not feel that we are paying a public beggar, but a wage-earner. If we want first-class ministers let us be prepared to do first-class work. There was a time when almost anything would answer for a sermon. It is not so now. To-day the world is calling for prepared ministers—those who not only read the Bible, but the local papers also; those who study the condition of the times so as to be able to keep before the minds of the people their situation. God forbid that the Methodist

Episcopal Church should ever content herself with an inferior ministry! The representatives of this grand old Church must be men not only able to read, but men of untarnished character, whose purpose is to lift up those who have fallen. We are judged not so much by what we say as by what we do. To those who represent the Ladies' Aid Society, the cause we represent is an honorable one. It is true we are of a weaker sex, and not possessed of the peculiar strength that lies in man; but we are women united together for one grand purpose. Let us be women indeed! Women stand for purity. Let us always be known by the sign of truth and virtue stamped upon our character. For, after all, the power lies in our hands. Our race is dependent upon us. When we go up it goes with us. When we fall we bring it down to our level.

MINISTERIAL QUALIFICATION

BY THE EDITOR

The age in which we live requires a qualified ministry. The opportunities for preparation are so numerous that there is no reasonable excuse for young men seeking to enter the ministry without proper preparation. Our Church has a great

many applicants for the ministry mainly in search of a "job." Their false conceptions lead them to seek a bypath into the ministry, which makes them unconscious of the responsibility and purpose of such a high calling. Such persons turn deaf ears to the call for preparation, and are glad to accept any kind of appointment so as to be able to obtain a ministerial enrollment. They make much noise but fail to elevate the people. There are a few godly men who have had little preparation who are exceptions to this class under consideration.

How can this situation be remedied? Let us raise the standard of ministerial qualifications and insist that men who enter our ministry shall stand high in exemplary Christian life and intellectual ability.

And while we are endeavoring to furnish the churches with a competent ministry let the laymen generously support those sent to minister. In this way we can help to remove the barrier which causes many young men to enter other professions, who would be in the ministry to-day.

The irregular and often scanty support discourages many young men who are inclined to make the Christian ministry their lifework. This is not a selfish viewpoint, but perfectly in harmony with what the Master said, that "the laborer is worthy of his hire." In a word, we do

not hesitate to say that Methodism will lose its grip upon the masses unless it insists upon a qualified ministry, men who have religious experience, who are truly called to be ambassadors of Christ, who have the spirit of Christ and are living examples of what they preach.

HOW TO KNOW THE REAL CONDITION OF OUR PEOPLE IN THE SOUTH

BY THE REV. J. WILL JACKSON, D.D.

The desire of a certain class of politicians in the South, to convert Northern sentiment into sympathy with their schemes to reduce the Negro to a condition worse than the slavery from which he has recently emerged, is being encouraged by Northern courtesy. The most radical of this class are being invited to address Northern audiences. The topics assigned or selected by these exponents of the doctrine of dehumanization are invariably such as include the Negro as the center of interest, whom they hideously disfigure with calumny and misrepresentation. But when the citizens of Springfield, Illinois, can invite and welcome to their hospitality Ex-Governor Vardaman, of Mississippi, tender him a special reception, and while he lectures to them calmly receive

his avowal of the authorship of a published article which stigmatized Abraham Lincoln as a "friend of hell," as they have done, one of three things becomes apparent—the prevalence of an indiscreet toleration of free speech in the North, the Southernizing of Northern sentiment, or the profound slumber of that patriotic spirit which not long ago was alert to defend the honor of our martyred President and do reverence to his immortal name.

It is true that free speech is the birthright of every American, but the Federal Constitution does not invest it with autocratic liberty—it can be abused.

Will the work of the Church among our people in the South be affected by this Northern invasion of Southern sentiment—the sentiment of Vardaman and his school of thinkers? Will the people of the North accept these politicians as conclusive authority on "the real condition of our people in the South"? These are questions of our meditations. A negative response to each of them is befitting. We have nothing to fear from the revelation of facts. Falsehood cannot forever survive.

"Truth, crushed to earth, shall rise again:
Th' eternal years of God are hers;
While Error, wounded, writhes in pain,
And dies among his worshipers."

Mere unsupported and unsupportable assertions vanish in the piercing light of truth. Falsehood is a fabrication of misrepresentations, and sustains nothing.

Our people in the South have ever had a friend in the Methodist Episcopal Church. It has never faltered in its work of uplifting the black man. It has never receded from the course it has once adopted. An unerring genius seems to have presided over the deliberations of its councils and dictated the wisdom of its procedure. Within the past thirty-five years the civil and political status of the Negro has been restricted by discriminative legislation in most of the Southern States, but his status and recognition in the great Church have not been affected thereby.

How can the Church know the real condition of our people in the South? This knowledge is necessary to its future operation. In answer to this question, the following propositions are offered: A commission of inquiry appointed by the General Conference, to travel through the Southern States and make careful investigation into the moral, social, financial, and intellectual condition of our people, and report the results of its labor through the official organs of the Church. Or, authorize the Freedmen's Aid Society to prepare a circular letter, with questions covering the items required, to be sent to all pas-

tors, school-teachers, or other individuals or organizations in the South, and, when filled out, returned; results to be reported through the Church papers.

Let the conduct of the Negro disprove the accusations of his enemies. Let him faithfully and uprightly meet every obligation, be honorable in all things, and he will help the grand old Church to carry forward its great work in the South.

PART III

THE OUTLOOK FOR FURTHER ENDEAVOR

THE GREAT HARVEST TO BE GATHERED

BY THE EDITOR

THE entire colored race owes gratitude to the Methodist Episcopal Church for what it has done in many ways toward the elevation of our people. It began the permanent work, educational and otherwise, among this people when their condition was poor and their friends few. For more than forty years some of the noblest men and women of the white race have contributed service toward the uplift of this people. Their services will be appreciated for years to come, and their sacrifices will make their memory precious among the colored people.

There are ten millions of this race in the United States, and about seven millions of them are out of Christ; it seems as if the work of reaching the people has just begun. They are in America to stay, and they must be saved. Wherever attention has been given them in point of elevation, we have seen results which in many respects are very gratifying; especially when we think of these people as only having entered

upon life, in any measure. It brings before the Christian people of America an opportunity to do missionary work in a field that is white for harvest.

The saving of this race, with its marvelous increase in population, will help solve many of the problems which are before us to-day, and will help prepare the way for the time when this people shall be able to contribute some help toward the salvation of far-off Africa, with its millions of human souls. If there ever was a time when a vigorous effort should be made to gather people into the kingdom it is now. We know that much money has been expended already to bring about the present results among the colored race of America. But when you consider how long the Church has been knocking at the doors of other lands that the gospel of Jesus Christ may be preached unto the people, and the small results which have come from large expenditure of money and the sacrifice of many noble Christian men and women, we are of the opinion that, everything considered, there have never been larger results from money expended than what are manifest among the colored race.

There is great need of making a campaign such as has never been made in the history of our Church toward the gathering in of the millions of souls who are here and shall remain, in

order that they grow up into Christian manhood. They should be helped to look to higher things, and to realize that the highest ideal to which one should aspire is the Christian example of going about doing good. The time has come when our Church should pray especially that God will prosper as never before the people for whose spiritual welfare many sacrifices have been made and money contributed that people might be led into the kingdom.

The colored people are subject to many temptations from without, and they have battles to fight within; they cannot overcome these external and internal forces which have done so much to keep them away from God unless the stronger race help them to get on their feet and thus become contributors toward making the world better. The Master said when he was here, "The harvest is great." Who can travel through the Southland without observing that the colored people are as thick as grasshoppers and most of them ignorant and superstitious, so that unless help is given them they cannot rise from their condition? The Negro is naturally sympathetic; he can be won to appreciate what is done for him, and is ready to make any sacrifice that he may indicate his appreciation of what has been done for him. This Africa in America must be reached. No Church is better adapted to do this

than the Methodist Episcopal Church. Since they belong to the human family, and America cannot rise unless she lifts them up also, this is the great reason why the Church should not only render help, but increase its appropriation that the millions of people who are out of touch with its religious influence may hear voices telling them of the Saviour, leading them away from destroying conditions, up into an atmosphere where they shall prove worthy of recognition among the Christian brotherhood of mankind.

THE FUTURE OF THE NEGRO IN THE METHODIST EPISCOPAL CHURCH

BY THE REV. J. MERCER JOHNSON, D.D.

Even in the early days of Methodism in America the Negro had a keen interest in the work of the Methodist Episcopal Church, and through all these years this interest has never lagged, but increased. Nor has the interest of the Church lessened. It increases with the years, and each year witnesses new plans laid and opportunities opened to this people.

In early days, when others saw in the Negro only a living machine, the Church saw deep down

in his better nature the image of a real man, and set herself at the task of having him discover himself and bring this manhood to light, that it might bless mankind and honor God. Accordingly, she established schools, colleges, and universities for his intellectual training, theological seminaries for his spiritual vision, and, fully realizing that unless the homes of the people come under the regenerating influence and uplifting power of the disciplined mind, the kind heart, and educated hand of women, all effort would be of little avail, model homes were established for the training of our women in noble principles, thus giving them a foundation upon which to begin.

There is nothing so pleasing as the future outlook of the Methodist Church among the Negroes. The Negro believes substantially in the old Church, and the Church has splendid reasons not to mistrust the Negro, who has been true and loyal to her very principles, and in the language of one of God's minor prophets, "Can two walk together except they be agreed?"

The question of whether the Negro can be educated or should be educated, for his own good or the good of others, has been so convincingly decided in the affirmative, first by the Methodist Episcopal Church and finally by all broad and true thinkers, that this phase of the Negro problem has ceased to be discussed. The question

now is, how far will he go? The Church answers, As far as any man with equal advantages.

He knows that the Church is his true and tried friend, and his faith in her is boundless. The crisis is over, the breakers have been skillfully passed. We are now out in the clear calm sea of faith, bound for higher heights and greater victories. As fifty years will test the real character of most institutions and of men, this has been tried and proved; the black man's place in the Church is as fixed as the stars. He cries now as did David, "My heart is fixed, O God, my heart is fixed."

Any position to which he may aspire is before him. He is not treated as a black man or a black member, but as a member of the Methodist Episcopal Church, a recipient of all her blessings and gifts. The question of the Negro bishop in the Church makes little impression upon the people, for they believe that in due time the Negro bishop will come. The greatest problems of both Church and State are studied and fought out by all the members of the Methodist Episcopal Church, white, black, yellow, brown, yea, by all the races of the world, and this to the black man is a wonderful opportunity. His advantages are greater by far because of his association with the best minds of all the races of the earth. Whatever the future of this grand old Church is, the

GROUP 7

R. B. McRary, A.M.
Solomon Houston
Hon. George L. Knox
John Henry Smith

black man stands ready to do his part. For more than one hundred years he has been associated in its councils and mission work, both home and foreign. He considers, and rightly, that this great Church is a direct blessing to all mankind.

The outlook is pleasing and encouraging, the beckoning hand is seen, the calm voice with no uncertain sound is heard, with a representative in every department of the Church, and with opportunities daily multiplying, together with his increasing interest in every phase of her work. He is in the Methodist Church to stay. Her history cannot be written without him, nor her future forecast with him left out.

The outlook for this great Church was never brighter than it is to-day. There is not a body of members in whose heart the Church is more warmly received and more devoutly loved than she is in the hearts of her black members. This is seen in the spirit shown by the number of educated and consecrated young men and women who have already offered themselves to go to Africa to work and die for the cause of Him who loved us with an everlasting love.

THE OUTLOOK OF THE METHODIST EPISCOPAL CHURCH AMONG THE COLORED PEOPLE

I

BY THE REV. J. E. BRYANT, D.D.

From the time that the Methodist Episcopal Church came in contact with the Negro it has been a true friend and a rightful helper to him in every respect. In the dark days of slavery, when the conflicts were fierce and hard, the old Church was the Negro's nearest and dearest friend among earth's agencies. After the close of the war the great Church saw and realized the necessities confronting the colored people of the South. Not only did the Church seek to give them religious training, which was essentially necessary, but it saw and realized also the great need of training and educating them intellectually; therefore, opening its treasure, it lavished upon them means for their intellectual and religious development. At a great sacrifice white teachers and preachers were immediately sent to us, and churches, schools, and colleges were built in order that we, having been emancipated from physical bondage, might be able to throw off the thraldom of ignorance and superstition also. Because of

these providential agencies the race has wonderfully developed on all lines, and even though there is much to be accomplished, all thoughtful and well-balanced persons, of whatever race or creed, may rightly say that the Church has been a benefactor to the Negro race, and most especially to that part of the race which has been honored with the remarkable distinction of holding membership in this great cosmopolitan brotherhood.

We are indeed justly proud of such specimens of manhood, scholarship, and accomplishment as are represented in such men as our own Bishop Scott, Drs. I. L. Thomas, M. C. B. Mason, J. W. E. Bowen, R. E. Jones, E. M. Jones, I. G. Penn, W. W. Lucas, C. C. Jacobs, G. W. Arnold, W. H. Logan, M. W. Dogan, R. S. Lovinggood, and scores of other men and women whom the great Church has given to the race. These men and women have been carefully led, guided, and trained in the Church with the utmost care. Many of them hold responsible positions of honor and trust, and are measuring up to every requirement. Thus it is plainly seen that the labor, toil, care, and means which the Church has exercised toward its colored constituency have not been bestowed in vain. I firmly believe the Church is proud of every effort pu forth in God's name to help us, and that it is still willing to lend us aid

as well as other peoples, until a perfect society shall be established among all the nations of the earth.

At times we become discouraged, when the clouds are dark and the tempests of prejudice grow strong and terrible; yet when we come to ourselves, to know that God is near us, and that he loves us as he loves other people if we are true to him, and when we think of how his power is manifested toward us through the agency of the Church of our choice, which is standing by us in such a peculiar way, defending, encouraging, comforting, as well as affording us tangible and material aid, we become hopeful, cheerful, and determined in a righteous and holy ambition.

Our people are realizing more and more the helpfulness and the importance of our Church, and it is manifest that as we are developed more intellectually and religiously we are going to turn to account all our energy, talents, and means, with continually renewed efforts, in a spirit of gratitude and recompense to the grand old Church. And instead of being mere recipients of its gracious benefits, we shall be contributors to its wonderful stores of facility, efficiency, influence, and power. Thus the colored people who are its members shall eventually come to be regarded as an important factor in helping to make the Methodist Episcopal Church one of the

greatest world powers in the evangelization and the salvation of the nations of the earth. The future is hopeful and bright.

II

BY THE REV. D. G. FRANKLIN, D.D.

The Methodist Episcopal Church has never hesitated in declaring the whole counsel of God, nor apologized for her stand against sin in all its forms. Her wings have been broad enough to furnish shelter for God's elect in every quarter of the globe, her theology flexible enough to grasp all minds, her love warm enough to rescue all peoples.

Methodism has touched with an illuminating spark the very life of the Negro, vitalizing and shaping his character for usefulness in this great world. Evidences of this may be seen everywhere, in his church life, school life, and home life. What the sun is to this old world after the long, dreary winter, the Methodist Episcopal Church has been to the Negro; after centuries of darkness he saw the light and felt the warm, tender, sympathetic hand of a brother. The Negro, like other people, is not immune from other influences. He is drawn to all the Churches for the same reasons that other people are. Every denomination stands for certain principles and

ideals, which form the basis of action. This is true of the Methodist Episcopal Church, and the Negro holds on to her with an ever-increasing love. He has responded to the call of the Church to repent, heard the gospel message from her pulpits. He has been converted at her altars. The torchlight of civilization and education has made a light for his pathway. He has traveled this path to the hilltop, from which, with a larger vision, he knows both the Church and himself better. He has been made to feel that he is a man, and that he has a soul to be saved. Through God's medium, the Methodist Episcopal Church, he has learned to believe in the universal fatherhood of God and the universal brotherhood of man. This doctrine has made the Negro believe that his friends, yea, some of his best friends are to be found among the white people of this country. Through these influences many have been brought into the Church, have made their mark in life, and are living illustrations of the possibilities of the Negro in the Methodist Episcopal Church.

But, "Watchman, what of the night?" What are the signs of the future, yonder in the dim unknown? Is the hand once so willing to help letting go? It may be lessening as we become stronger to stand alone, but not less willing to help where it is needed. Is our love for Method-

ism growing weaker? Nay, stronger every day. "The future is always a fairy land to the young," while "Age and sorrow have the gift of reading the future by the past." If we are to measure the heights yet to be reached by the depths from which we have already come, and the high standard morally, intellectually, and religiously by the accomplishments of the past, to me the future is exceedingly bright for the Methodist Episcopal Church among the colored people.

III

BY THE REV. H. B. HART, D.D.

THE future outlook of the Methodist Episcopal Church among the colored people is brighter than ever. Everywhere our ministers are reporting larger enthusiasm for the work of our people and greater liberality toward the support of the Church. Her lofty ideas have brought her friends from other Churches. They say the Methodist Episcopal Church is far-reaching. Our people are now opening their eyes everywhere to the old Church and realizing that she is a stanch friend. Once there was the cry that the Church gave no recognition to our men of ability; but this cry is heard no longer. Her appointing of colored men to responsible positions in the Church is too well known to rehearse it here. These col-

ored representatives of the Church are doing untold good in putting the Church upon the hearts of the people, and are showing the Church that the trust put in them is not in vain.

In the bounds of the Greenville District there are 125,000 colored people. As I go the rounds they ask about the Methodist Episcopal Church, and say she is their friend. When they learn what the Church has done for the Negro they become inspired to greater effort to show their earnest appreciation. As I travel my faith increases and my hope brightens in the providential openings for our Church among our people.

Never was the future so bright for the Methodist Episcopal Church among the colored people as now. Never were our preachers and people so enthusiastic to spread the Church more generally among our people. Never did the Church have such cordial welcome everywhere. Other denominations are doing what they can, but what are they among so many? The harvest to be gathered is seven millions of our people out of Christ. The Methodist Episcopal Church will have a large share of this important work to do for the benefit of the nation and for the glory of God.

IV

BY THE REV. H. B. T. WALKER, D.D.

When there is so much agitation in the newspapers as to the segregation of the membership of the Methodist Episcopal Church, the possibility of the election of a man of color to the bishopric, the possible union of the great Methodist Episcopal Church with the Methodist Episcopal Church, South, one would think it difficult to make a true forecast as to the future of the Church among colored people; but when it is considered that almost all of the agitation as to the election of a Negro bishop and the setting apart of its colored membership into a separate organization is made by persons who are members of other denominations, and invariably by those who envy our prosperity and the successful work that the old Church is doing among the race, it is not nearly so difficult.

The Negro just coming out of slavery, filled with superstition and all its evils, more particularly with lost confidence, was disposed to look upon all white people, whether a missionary or former master, with distrust. It required time for the old Church to thoroughly convince him that she was his friend and that she always had been his friend. The Kuklux band came upon

him and either set fire to his house or burned his crib, and, worse still, burned him at a stake. The heartless money-lenders who advanced him small loans would figure him out of all his earnings. These were all white men. So when the Methodist Episcopal Church sent her teachers and preachers to him he hesitated and wondered in his heart whether they were his friends.

Then the emissaries of the race Churches were greedy for gain and overanxious to bring him into their fold, so they were not careful in their sermons and lectures to tell the truth. They told him that all white men were his enemies. To the illiterate they said, "You are a set of slaves." To the educated they said, "You are surrendering your manhood to stay in the Methodist Episcopal Church." Against all these odds the old Church had to fight and the colored membership had to contend, but, thank God, truth triumphed and the old Church won.

With the election and appointing of such men as Dr. M. C. B. Mason, Dr. R. E. Jones, Dr. I. L. Thomas, Dr. C. C. Jacobs, Bishop I. B. Scott, and a score of others to places of honor and trust the Methodist Episcopal Church has made good all its promises, and the race no longer looks upon it with suspicion and mistrust, but regards it as our best friend. The many schools that bedeck and sparkle the Southland, as so many con-

stellations in the heavens, are dazzling exponents of the love of the Church for the race, and as a matter of fact the colored membership is settled and secured. The Church has begun to make increase in membership that is composed of the very best of the race financially, intellectually, and morally.

The growth of the colored membership of the Church in the future is going to be so rapid that it will be something marvelous. Many of the other Churches have not been able to make good their promises nor to back up their statements, and as a matter of fact they are losing.

The Negro is religious and as such must have a shelter, and as his vision broadens he will be satisfied with none other than that which measures up to the gospel of Christ. He will certainly not find it in a racial Church, for the gospel, when looked upon in the true light, stands for the salvation of the whole world, all nations and kindreds. Then it cannot be denied that as Christianity grows upon the vision of man and truth triumphs, all race Churches, whether white or black, must go. The ten millions of Negroes of the South will have to find shelter, and at present there are but three Churches that hold open great wide doors to the colored man, namely, the Catholic, the Protestant Episcopal, and the Methodist Episcopal. One of these Churches

will receive him, but as we can see it the Methodist Episcopal Church will be the winner.

The Catholic Church and the Protestant Episcopal Church are full of display and ceremony but carry very little fire. This is not suited to the religious propensities of the Negro. The Negro came from the scorching equatorial regions of Africa. His blood is hot. His heart is at fever heat. So in order to satisfy his insatiable religious appetite nothing less than the flame of Pentecost will appease him—the fire that moved Peter, moved the Wesleys, and is moving the old Church. The colored people will enter her doors, and enter by hundreds, thousands, yea, by millions.

If the old Church will continue to herself to be true, and stand by her ancient principles of love to humanity and preach a world-wide gospel, she will not only hold her present colored membership but startle the world with her increase.

V

BY THE REV. FREEMAN PARKER, D.D.

WITHIN a very short time after the civil strife which resulted in bringing about the Negro's freedom the Methodist Episcopal Church entered upon its well-chosen mission of teaching the Negro how to read and to write. At the outset

the outlook in this very noble undertaking was dark, but with an optimistic view of the Negro's condition and his educational and religious future the Church gladly took up the course, and went forward erecting at great sacrifice schools and churches and carefully appointed well-trained Christian teachers and preachers to manage the same. These graciously came among us and took up the work to which they had been assigned, and held on with earnestness and faith. These noble Christian workers exercised great patience and love at all times, which fact resulted in instilling confidence and respect in the colored people for these preachers and teachers and the Church which they represented so well.

It was not long, however, before a nucleus for our present large and enthusiastic membership was formed. This membership is now organized into twenty strong, useful, and influential Conferences, for which we have many reasons to be thankful and proud. All along our members have enjoyed a growing faith in the Methodist Episcopal Church. It is clear to my mind that the Church has lost neither time nor money on the colored people. We greatly appreciate the fact that we form a part of a glorious and great Church organization. Our faith has been strengthened in the fact that the Church has elevated worthy men and women from among us

into positions of trust and honor. Among these are found Bishop I. B. Scott, Drs. M. C. B. Mason, J. W. E. Bowen, R. E. Jones, I. Garland Penn, I. L. Thomas, W. H. Crogman, C. C. Jacobs, M. W. Dogan, E. M. Jones, J. M. Cox, W. W. Lucas, R. S. Lovinggood, and scores of others. These faithful and energetic workers have the undivided love and confidence of the colored membership of the Church. To say that we are satisfied and contented with our Church connection is not saying too much. The splendid reports of the pastors of the twenty colored Conferences year by year show that sinners are being happily converted and saved to Christ and his Church.

In the matter of erecting substantial church homes in the cities, towns, and country places of our vast territory, we really have no apology to offer. The bishops and other representatives of the Church believe in us and our ability to do things. Being in the Methodist Episcopal Church as we are, it offers an opportunity for the best and most considerate white men to learn and know about us. We meet together year by year on the important boards and committees of the Church, when perfect accord prevails between us. From almost any point of view which one may take of the outlook of the colored membership as it is related to the Methodist Episcopal Church,

we will be forced to conclude that it is exceedingly prosperous and bright. I have strong faith in the future prospects of the colored members of the Church and in their constant growth and life and activities for furthering the cause and interest of Methodism among men everywhere.

VI

BY THE REV. G. H. LENNON

The Southwestern Christian Advocate in its editorials and general information, with personal contact within and without the race and observation, is a strong evidence to me that the outlook of our people is very bright. When we think of the many ways that the forty schools supported by our Church for the benefit of our race have helped to remove the scales of ignorance from our eyes, thus giving us a vision of Christian manhood, I cannot but feel that such a mission will find a widespread approval among us and as a result many more of our people in the near future will flock to the Church that is manifesting such substantial interest in our welfare. We are very much encouraged in the fact that the influence is waning of those who have tried so long to keep more of our people out of the Church by misrepresentation and beguilement.

The Church did a great thing for our race

when she selected colored men to go over the field within the bounds of the colored Conferences to represent her interests, and informing the people generally of her mission to them. The people are becoming aroused as never before to a recognition of the uplifting influence of our great Church. White and colored alike now agree that when the Methodist Episcopal Church is at work among our people the results are most gratifying. Bishop Hoss, of the Methodist Episcopal Church, South, does not hesitate to say that our Church is producing, all things considered, the most exemplary colored people in the South.

It is inspiring to think what God has wrought for the race through the Methodist Episcopal Church. A large number of persons may be found in all the colored denominations who thank God for the Methodist Episcopal Church and are grateful to this humanity-loving Church for what it has done for the race in general.

There was a time when our members were a little nervous when the representatives of colored Churches came around and made their appeal in behalf of the Church. Since the eminent representatives of our Church have been upon the field who are able to cope with the ablest and most influential of other denominations there has been more loyalty, boldness, enthusiasm, and activity

among our people. Many persons to-day who for years never gave our Church a passing thought are now asking God daily to bless the noble work that is being done by the Methodist Episcopal Church among the colored people.

THE FUTURE OUTLOOK FOR THE BLACK MAN

BY THE REV. P. J. MAVEETY, D.D.

I HAVE now been studying the Negro and his outlook at close range for nearly three years. But previous to that, as a member of the General Committee for seven years, I had the opportunity of a secondhand knowledge through the reports of their representatives and the bishops on these committees.

Over and over again I am asked, "What do you think of the future of the Negro?" At first I discreetly refrained from giving an opinion, and even now I feel that my closer contact only opens up the problems to me and warns me against dogmatic statement and conclusion.

There are a few things that have come to me and are borne in upon me with axiomatic force.

The black man is surely gaining in every direction—industrially, intellectually, and mor-

ally. When I meet the fine bodies of intelligent men and women who gather at our Annual Conferences, hear the reports of pastors and district superintendents, and see the manner in which they carry on the business of the Conference, I am amazed that these people are but a single generation from ignorant and abject slavery.

I go from school to school and come in contact with college presidents, professors, teachers, and students of this race, progressive, alert, scholarly. I am made acquainted with doctors, lawyers, and business men of ability, prosperous, and with elegant homes and cultivated families. When the question is put to me, "Can the black man take on our civilization?" why, he has already taken it on in its entirety. I know of nothing he has left out. He has even taken on, I am sorry to say, its shams and vices.

Some there are who see only the occasional vain dude or the silly woman with high-heeled shoes and painted face, and are ready to say that our civilization with its boasted freedom is spoiling the Negro, forgetting the thousands of self-respecting, independent, and honest colored people who live and move without attracting comment. These last are the product of the schools and churches. They are multiplying rapidly. They constitute our hope for the future of the race. They demonstrate the capacity of the race

Union Memorial Church, Saint Louis, Mo.

for higher attainments. These are the men and women through whom doors now closed are to be opened, through whom the race is to be leavened with all that is best in modern civilization. The Christian schools and churches are at work adding to the numbers of these from year to year.

What can be the result? Only one conclusion is possible from what I see and hear. The colored man is surely coming to the front. Give him a little more time. Help him to those things that have already demonstrated their ability to lift him up and put him on his feet. Encourage the good and wise leaders of the race, that they may multiply themselves until every village and hamlet in the South shall have at least a minister, a teacher, a doctor, a lawyer, and a business man or two, graduates of our Christian schools, as examples and instructors through whom the masses of the race shall be brought to a self-respecting and independent Christian manhood and womanhood. This possibility seems to me to be within the sphere of prophecy through the forces now at work among the Negro people in the United States.

HOW TO GATHER THE FOUR MILLIONS OF OUR YOUNG PEOPLE WHO ARE OUT OF CHRIST

I

BY THE REV. E. B. BURROUGHS, A.M., D.D.

THOUGH there are many questions of vast proportions and far-reaching effect now demanding solution at the hands of the Church, we dare affirm that none is of greater importance than the one we are about to discuss. That this is true will be plain to all when it is maintained that not only will the management of affairs practical, social, and financial of to-morrow be in the hands of the young people of to-day, but also that of the Church; and that in proportion as the young people of to-day are trained, so will be their conception of the tremendous responsibilities that shall come upon them. Having awakened to a realization of this great truth, and with an eye single to the glory of God and the moral and spiritual advancement of the young people of our race, it is but natural that the Church should make the inquiry. But the fact that the Church has to ask this question is an admission that it has either failed to maintain its hold upon the young people, or that because of changed conditions the

methods used in the past will not suffice for the present. Which of these propositions is true we shall not now say. Our concern at this time is to advance such methods as shall, if properly carried out, not only cause our young people to come into the kingdom, but hold them there. We can gather them in,

1. By proper religious home training. Unfortunately, all home training is not religious. The consequence is that many of them grow up into manhood and womanhood without having had laid in their hearts a firm religious foundation. There is hardly any surprise, then, that they have no love for religious institutions. The time to train the vine is when it is young. The time to train a human being along lines spiritual, intellectual, economical is when he is young and pliable. The home is the nucleus of all institutions. It is the formation period. The training received there lasts throughout time and eternity. The sage of Israel says, "Train up a child in the way he should go: and when he is old, he will not depart from it." It may be that this is not invariably true, but the exception proves the rule. Some one has said, "Let me train a child until he is twelve years old, and I care not who trains him afterward." The Roman Catholics believe in and practice early religious training. Consequently they are able to hold their people. We

must make our homes centers of moral and religious instruction. There they must be taught the history of God's dealing with his people in the early ages of the world, the noble examples as set forth in the lives of the factors of the early Christian Church. Given these instructions, they will grow up with an appreciation of God's laws and a desire to so live for him that they may live with him hereafter. Thus will they be inspired to a life of noble endeavor to not be satisfied until they "awake in his likeness." Being thus trained, they will find and retain their place in the kingdom as naturally as water seeks its level.

2. By proper intellectual training. To proper religious home training must be added intellectual training. This should begin in the common schools. If a knowledge of reading, writing, mathematics, science, and art is requisite to success in life, surely a knowledge of one's moral and religious obligations to God and his fellow man is also necessary. It is to be regretted that this great truth has not as yet impressed itself upon the school authorities. But that it should we think will be admitted by all who have given our subject the least consideration. Following up the religious training received at home, the school should impress it upon the minds of our young people that it is true that life is a sacred trust and should, therefore, be spent in glorifying

God, and endeavoring in every way possible to better the condition of humanity and to bring back Eden's sinlessness and happiness. Likewise should be the training of our colleges and universities. It has come to pass in these days that, instead of training our young people to love God, many of our institutions train them in the opposite direction. The result is that when they have completed their course, and return to the scene of their early childhood, they find pleasure, attraction, and apparent satisfaction in everything else but the service of God. We admit that nearly, if not all, of our colleges and universities claim to be religious. But do the results justify this claim? Is it not true that seven tenths of our young people whose good fortune it was to attend these institutions have no deep abiding religious convictions or impressions? Is it not a fact that when they leave their Alma Mater they are of little service to the Church? Their spirit of criticism, fault-finding, and lack of interest in religious matters is proof that their religious training as received at the colleges and universities which they attended was lamentably defective. Our young people should be trained toward God and not from him. Being thus educated, they will come into and hold their places in the kingdom.

3. By making the Sunday school more attrac-

tive and effective. The Sunday schools of to-day are not doing the work they should. This is due very largely to the fact that very few of them have any well-regulated system. This statement applies to towns and cities as well as to rural regions. In most of our Sunday schools size and family connections have more to do with the classifications than fitness. The result is that when our young people reach a certain age they lose interest and drop out. Instead of graduating from the Sunday school and taking their places in the Church, they drift away and in course of time are lost to the kingdom. If this tendency is to be offset, our schools must see to it that the sessions are made more attractive. To do this they will have to adopt and put into execution the graded system. This will encourage the young people to systematically and cheerfully study their weekly lessons. Knowing that each year means to them possible advancement, they will also gradually increase their love for school and church with which they are connected. Thus they will grow up in the kingdom and become strong and uncompromising citizens all the days of their lives.

4. By keeping alive our young people's societies. As a rule, young people cannot be expected to regard a Christian life with the same degree of contentment as older people. This condition

comes through age and experience. But until it does come they must be held in line; they must be given such an abundance of religious and social employment as shall gradually hold them to the point when they will determine to stand fast in the liberty of the gospel. Happily, the employment has been provided for in the societies set apart for their special benefit by the Church. Here they will find all that is necessary for their spiritual advancement. But these agencies must be kept alive—spiritually alive. The purpose of these societies is moral, spiritual, and intellectual betterment of our young people. Let them be invited and persuaded to connect themselves with them, and, having done so, find in them such influences as are calculated to incite such a love for the kingdom as shall be beyond the possibility of being chilled by any other power.

5. By pure and fervent preaching. The gospel has not yet lost its power. There is an attractiveness about it that cannot be gainsaid. Whenever and wherever it is preached in its purity and power it invariably accomplishes that whereunto it was sent. The truth is that many of our preachers deal more with Shakespeare, Tennyson, Browning, science, philosophy, and the ancient languages in their sermons than with Jesus. Besides, "theatricals" are too much resorted to in the pulpit. Elocution is all right, but when it is

the chief thing looked after by a preacher he must not wonder that results are what they are. What our young people need is spiritual instruction, and not entertainment. When they attend the public service of the church the gospel should be given to them in such a way as to create in them the desire to hear it again. The exposition of the Scriptures by the preachers of the early Christian Church was clear, to the point, and convincing. Consequently crowds attended upon their ministry. Not so now; the people, and young people especially, do not go to church to hear a message from God, but rather as a pastime. If we are to bring the young people into the kingdom and hold them we must hold up the beauty of the character of Jesus, his great love for a fallen and ruined world, his suffering, death, and resurrection, the attractiveness of heaven, the horrors of hell, and the triumphs that shall surely come to those who walk in the ways of the Lord.

6. By personal examples. Regret it as we may, we must nevertheless admit that the example of Christian living and service as set by many professed Christians is not what it should be. Too many of the older members of the Church are careless, indifferent, and lukewarm. Is it any wonder that our young people are not more firmly impressed with the necessity of following

more closely in the paths marked out in the Scriptures? With these indisputable facts upon us can we really expect our young people to come into the kingdom and stay there? Let us face the issue like men and, seeing wherein we have erred, determine to live more righteously in the future than in the past. Thus doing we shall set such an example of the life-giving power of Christianity as shall cause our young people to see the imperative necessity of imitating our examples and glorifying God in their day and generation. We should remember that Christ says, "Ye are my witnesses." By this he means that whatever the world knows of him it must know through us. We must think his thoughts, speak his words, and live his life. Setting such examples before our young people, they will be constrained to come into the kingdom. You ask what this will mean to the race. It will mean a more aggressive and evangelical Church. Get the individual right and you get the Church right. As long as the membership of the Church fails to measure to the standard of our Christianity, so long will it fail to perfectly accomplish the purpose for which it was instituted. It is through the Church that the world is to be brought back to God. The millions now in spiritual darkness must be saved. This cannot be done by those who are careless and indifferent.

One must first be saved himself before he will be moved to an aggressiveness against the force of vice and immorality that cannot help but bring about their ultimate downfall. Following this will come a spirit of evangelistic enthusiasm that will not be satisfied until the kingdoms of this world shall have become the kingdom of our Lord and Christ.

7. By a better home life. The home life can never be bigger than the individual who makes it. This accounts for many of our homes being no better than they are. The young people of to-day are to found the homes of to-morrow. If we can get them into the kingdom their homes will be places in which the principles of Christianity, peace, and prosperity abound. Like Joshua, they will see to it that their households keep the ways of the Lord. Doing this, the marriage tie will be respected, virtue duly honored, and all men be regarded as brothers.

8. By a purer social life. Society as it now stands is far from what it should be. There is decidedly too much gossip, impurity of speech, and many other things holding sway therein. If we can get our young people in the kingdom they will see that it is purified and made safe, so that anyone can move in it. Questionable amusements will no longer be tolerated. Men and women of low and immoral practice will be ostra-

cized, and will begin to understand that they must keep their place until they show satisfactory proofs that they are determined to live clean and honorable lives. Moral character rather than color, ancestry, or financial worth will then determine one's social standing.

9. By a purer manhood and womanhood. God made men pure and upright. Sin came into the world and changed that condition. Christ also came into the world, and with his coming has come the possibility of man's attaining a condition of purity and uprightness. If we can get our young people into the kingdom they will be helped by determined forces to overcome evil. Their thoughts, words, and deeds will be pleasing unto their Father in heaven, and their lives pure and acceptable in his sight. With the standard of right living upon them they will daily aspire unto all that is noble, beautiful, and true.

II

BY THE EDITOR

THE thought of four millions of young people of the Negro race in America alone being out of the Sunday school calls for serious thought. The future hope of any race is in its youth. Not in an unchristian, untrained youth; for it is only in the proper training and consecration of youthful

strength that the future of any people is made secure.

The religious training which the Sunday school offers is fundamental. It is necessary in the building of character. No person devoid of early training in the Sunday school, and of that piety which it produces, can be counted on to measure up to the full requirement of citizenship. A knowledge of God's Word, and the example of obedience to the same, is the greatest legacy that any race or people can hand down to succeeding generations. For it is the Word of God that lights up the path of the young and guides to the loftiest manhood and womanhood.

It is, then, our Christian duty to leave no stone unturned which will gather into the Church of God every boy and girl, even those who are but subjects for the Cradle Roll.

But the problem is, how can all this be accomplished? The question suggests the four million young people of our race in this country who are practically unreached by the civilizing and Christianizing influences of the Sunday school. How can they be reached?

I answer, by organized efforts and individual contact. There is an incentive which comes from organization that cannot otherwise be realized. I think that all Christian denominations ought to unite under that international, interdenomina-

tional Sunday School Association, with the one determination to march in elbow touch, until not only the four million young people of color, but every boy and girl in America, yea, in the whole world, shall be housed in Sunday schools.

The annual and semiannual coming together of all the Christian forces with the one aim to save the boys and girls will, in my opinion, accomplish more than any single denominational effort. It will create a holy rivalry which will hasten the end we seek. It will necessitate contact on the part of Christian workers, which will inspire and sharpen them for more and better work.

Again, we must organize in our local ranks to do more personal work. We cannot shoot at long range and accomplish the same results as when we are in close contact. That general who commanded his soldiers not to shoot until they could see the white of the enemies' eyes knew the possibilities of close contact and has set an example for Christian workers.

Much of the firing we do from our pulpits and Sunday school classrooms is simply time wasted. We can reach some that way, it is true, but there are many others to whom we must come down from our pulpits and out of our classrooms and go after. Sunday school superintendents and teachers ought to visit more, with a view of winning the wayward little ones to Jesus.

Do not leave all of this work for the pastor, for very often he spends most of his time going after older sinners, many of whom count for comparatively little, even after they are reached.

Let us visit the careless and erring ones, take them by the hand, and invite them to Jesus, the Sunday school, and the church services. Then when they come let us make it a point to meet them, and have them féel at home among us. Do not take up all the time after services greeting relatives and friends. Go after the lost lambs of the house of Israel.

With every Christian worker living above reproach, and living for the salvation of others, together with the incentives which come from touching elbows in the Master's service, I believe it would not be long until greater results than we can now realize would be accomplished.

I do not think there is much serious opposition on the part of the unreached. I rather think there is a lack of thorough consecration on the part of many of our Christian workers.

But what would it mean to the Negro race to have four million more on the firing line of righteousness and truth? It would strengthen the race and put us on a vantage ground in the American nation upon which we have never stood. It would put us where God could use us to greater advantage, and win for us a place in the

religious history of the world that would be as conspicuous as the rising sun.

III

BY THE REV. B. MACK HUBBARD, D.D.

WRITERS of no mean literary ability with fertile brains and versatile pens have sought to point the way, but the unreached are still unreached.

Since the people in question do not attend Sunday school nor church it is clearly to be seen that they cannot be reached through the regular stated services of the church; then what? The Master has said, "Go ye into all the world, and preach the gospel to every creature." I think the above passage is the key to the situation. The Master, doubtless, having it in mind that there would be many who would have to be reached in the streets, lanes, and hedges, because of a lack of inclination on their part to attend the regular services at the church, made it possible for them to be saved by telling his apostles to go into all the world and preach the gospel to every creature.

Hence the missionary society, in carrying out the divine injunction—for it was as truly to us as to the apostles who attended the blessed Christ—can and ought to inaugurate missionary campaigns in the cities and in the rural districts for

the purpose of reaching and gathering in the young people who do not come under immediate influence of the pastor in the station or the circuit rider. Let the campaigns be systematically arranged and the work put in charge of efficient workers, lovers of men's souls rather than dollars, under recruiting and distributing agents, making weekly or monthly reports of the work done to a bureau secretary.

With the above mentioned missionary machinery properly worked untold good will result toward the reaching and gathering in of the unreached and the spreading of the kingdom of grace and glory. They must be reached and gathered in, and some kind of a plan is necessary. I therefore suggest, or recommend, the above as being calculated to meet the condition, in part if not in whole. Let us, with faith in the plan, in ourselves, and in the Eternal God, raise the rallying cry, "The world for Christ!"

This can be done; if not, Christianity is a failure. God forbid! But let the human race be saved through world-wide Christianity, which is all-sufficient. We are God's colaborers. It is our duty, then, to assist him in whatever way possible to save the world. If the people do not attend the church we must as far as we can go to them with the message of salvation.

The second question, "What will it mean to the

race to save them?" is also worthy of consideration. If we are successful in bringing them to the kingdom of Christ it will mean that we are worthy of the grave responsibility put upon us in helping God to save our neighbors just as any other race. As a race, we would not be worthy of our place in the Christian world should we fail to hasten the coming of the kingdom of the Lord Jesus to the extent of saving the four million young people of the race who at present do not attend Sunday school or church.

Brother missionary and Christian workers, to your posts! The battle cry is sounded, the foe is nigh. Wickedness is arrayed against righteousness, the world against the kingdom of Christ, and hell against heaven. The foe must be conquered, the world saved. The great triumphant shout awaits us, "Hallelujah! The Lord is King!"

IV

BY THE REV. DANIEL W. SHAW, D.D.

How to do what has not been done is perhaps a more difficult thing than to find a new way to do that which has been done. That we have a great mass of unchurched people is a well-established fact, but how to win them to God and the Church furnishes a problem for the Christian sociologist which may well command his highest

thought and move him to his deepest consecration.

The work and effort which does not bring these things to pass seems to me to be wasted effort. Theories which cannot be crystallized into human conduct and incarnated into human life and sent out into the world to do good find standing room but for a short time on the desk in my study. Therefore, the best answer I can give to this question is to clearly state what I have actually done as pastor to reach the unchurched about me.

In the city of Cleveland, Ohio, I used these methods:

1. I went out on the streets into the midst of bystanders and into the homes of the people with religious zeal and pregnant faith and sought to impress those whom I met with the fact that I sought them simply for themselves and not for anything they had to give. All those upon whom I was able to fasten that impression I could get to the church usually after I had paid two or three visits to their homes.

2. I sent out two by two the members of the Ladies' Missionary Society, who followed me into all the homes where I had been, and where they found the naked they clothed them; where they found the hungry they fed them; and where they found the sanitary conditions about the sick unfavorable, and needing the touch of woman, they

laid off their wraps and put things to rights; where medicines were needed for the sick they furnished them. The news of our good intentions went ahead of us, and we were welcomed everywhere, and the people in turn, guided by the direction of our parochial card, found their way to the church, and finally under the transforming power of the gospel they became new creatures and united with the Church.

3. Where both of these methods failed, as they did with some, I resorted to the "free social." The members and friends of the church provided abundant refreshments, the young people gave a fine musicale, and the doors were thrown open free to all who would come. To these free socials the missionaries and pastor bore special invitations to the unchurched, sometimes sending an escort to make their coming easy. Everybody was supposed to meet everybody else, and a lookout committee was appointed to see that strangers were not left to spend a lonely minute. They were passed along from one member of the committee to another until the close of the social, and by that time these visitors felt so much at home that they became missionaries for us to those whom they knew, and it was surprising how rapidly we got a grip on the community, and in a few years put nearly two hundred new names on the church roll.

In the city of Charleston, West Virginia, I found a peculiarly perplexing condition among the young men. They were musical, but their beautiful voices were in the service of sin and Satan; for they had taken their banjos, guitars, and mandolins and gone to the saloons to entertain the bad men and women who frequent such places. To the regular church services they paid little attention, not yielding to my invitation, however urgent I made it. Learning that they were musical, I said, "I will try music." I likewise canvassed among the young men until I got some fifty or more to promise me that they would attend a class to study music and musical drama. I had a blackboard painted on the walls of the Sunday school room. I laid out the musical staff, and gave them free of charge twenty-minute instruction in the rudiments of music two evenings each week. Then I gave some instruction in voice-making and general music culture. I got them interested. We sang great choruses; we sang fine dramatic biblical cantatas, such as "Esther, the Beautiful Queen," "Jephthah and His Daughter," "David, the Shepherd Boy." In the second year they were safely won from the saloon, and a gracious revival came from the presence of the Lord and one hundred and ten souls were gathered into the church. Five years after I had closed that pastorate I went back to

GROUP 8

Mrs. G. R. Strickland
Miss Bessie M. Garrison, A.B.
Mrs. Emma C. White
Mrs. Rosa Simpson

visit that church and found several of those young men serving on the official board.

From this narration I think I have the right to say that the unchurched can be gotten, and the way to get them is to go after them, sympathetically, lovingly, religiously, zealously, hopefully, and with common sense, taking hold of the people where they are and then gradually, by song and prayer and preaching, lifting them to the platform of redeemed humanity. To this end is the Board of Home Missions and Church Extension building churches, that faithful men point the wayward and the lost the way to Christ, who by his pierced hands lifted empires off their hinges and set a new date in history.

HOW CAN WE BEST UTILIZE THE YOUNG PEOPLE IN THE INTEREST OF HOME MISSIONS AND CHURCH EXTENSION?

BY MISS IDA R. CUMMINGS

We are living in a busy age—an age when in church, home, and state the watchword is "Forward"; and the Methodist Episcopal Church of which you and I are members is noted for its aggressiveness. Hence not long since there came

a great readjustment of the benevolent boards, one of the purposes being to more deeply impress a better foundation upon which the building of the kingdom of God should be erected.

You know how Ezra tells us that when the people of God returned from their captivity in Babylon they came together as one man to Jerusalem and built the altar of the God of Israel and offered burnt offerings thereon; that they kept all the feasts of Jehovah and willingly offered free-will offerings unto him. Then the builders laid the foundation of the new temple, and when the people come together to celebrate this event they sang one to another, praising and giving thanks to Jehovah, saying, "He is good, for his mercy endureth forever." And while all the singers sang, all the people shouted with a great shout because the foundations of the house of Jehovah were laid.

Now, what is the work of Home Missions and Church Extension? Simply this, the laying of new foundations for the kingdom of God. How can we utilize and interest the young people in this work? By clearly and definitely stating the facts. Just think, the Board of Home Missions and Church Extension is aiding in the support of missions in four thousand different places in the United States. Its work among ten millions of colored people in America has in it the

greatest promise for the ultimate salvation of Africa. Over three hundred and sixty-five churches must be helped every year, or else many of the children of men whom Christ died to save must never hear the story of the Cross. We must give freely, willingly, constantly, or else the Board of Home Missions and Church Extension cannot aid in building more than the fifteen thousand churches which it has so grandly done. We must come in contact with this evangelizing factor, for contact means opportunity, opportunity means responsibility, and unless we assume this responsibility there will be many

"Perishing, perishing, thronging our pathway,
Hearts breaking with burdens too heavy to bear;
Jesus would care, but there's no one to tell them,
No one to save them from sin and despair."

Another way to utilize and interest the young people in Home Missions and Church Extension after stating the facts is to pray—pray that God may enable them to hear the call as given by him that this work may be done. I believe God gives definite, specific power to people to catch a vision of their lifework. I believe God calls people and gives them their work, and woe unto those who are deaf to the call. God called John Stewart, the first home missionary of the Methodist Episcopal Church, a colored man born in Powhatan County, Virginia. He was powerfully converted

and was the instrument in God's hand of bringing many Indians to know and love Jesus. God called Abraham—told him to go, and by going he now bears the title "Father of the Faithful." God called David from the sheepfold to the throne. God called Wycliffe yonder in England more than five hundred years ago to fight until he died that we might have religious liberty. God called Luther, who nailed upon the door of the church at Wittenberg his theses, and because he heard the call the Reformation was born in a day. God called Savonarola, that old monk in the city of Florence, when the Church was corrupt, when no one stood for the right. That monk denounced aloud the sins of the people, and though they dragged him from the pulpit, burned him at the stake, cast his ashes into the Arno, yet he lives to-day. God called Wesley to preach free grace and salvation and the doors were closed against him. He stood on his father's grave and preached the gospel until all England heard the news and America caught the sound. God called Fred Douglass when the country was a great auction block and man sold his brethren as though they were cattle. Douglass pleaded in America and England until half the nation joined in the cry with shot and shell and freedom. Blessed freedom was won. God called Frances Willard, a noble, godly woman, a member of the Methodist

Episcopal Church, whose father sang every day to her, "A charge to keep I have," until the words burned themselves into her being and she heeded her Master's call. She gave her life to the great cause of temperance, and to-day the great moral wave that is sweeping over our country is largely due to the tears, prayers, and efforts of the God-fearing women who wear the white ribbon.

America must be won for Christ, and the young people must play a large part in this work if true to the "faith of our fathers." First they must hear the voice of God, then the voice of man; this is the true order, and wonderful results always follow the combination. About us are those who are out of touch with the Lord, keepers of houses where vice reigns supreme, people whose highest aim is but to live in the moment, children whose greatest heritage is sin and its consequences. What an excellent opportunity for Church Extension by young people whose lives have been charged with the Holy Ghost! Something above us and greater than we can ever be is to come in and win the victory within us and for us. For, after all, the highest law of the Christian life is to yield ourselves absolutely to the Holy Spirit; then it is we fully realize the world is in a great emergency through sin, and young men and women should enlist in the establishment and maintenance of mission classes

which under wise direction will eventually lead to the beginning of strong churches.

With the vast army of young people in our Queen Esther Societies, Epworth Leagues, the Sunday school, and other organizations of the Methodist Episcopal Church systematically and prayerfully at work, I believe the day not far distant when

> "Jesus shall reign where'er the sun
> Doth his successive journeys run."

For this, as servants of God, let us labor and pray, ever keeping before us as an incentive and inspiration, "We can if we will."

THE CONDITION OF OUR SUNDAY SCHOOL WORK

BY THE EDITOR

The most important duty that confronts us to-day is to lay well the foundation of the Church of to-morrow; that is, to teach the children to love Christ and to become faithful members of his Church. The noblest life that anyone can live is to help turn the world from sin by right living and liberal giving. The way sin is reaching out to capture the young people is arousing the Church to make every effort to keep within its fold those dedicated to Christ in childhood.

The statistics of the Sunday schools within the bounds of the colored Conferences show an enrollment in nearly every Conference much less than the membership of the churches. The fact that a number of young people are members of the church, and not of the Sunday school, accounts for this situation. The poverty of our people compels their children to work at an early age. The hour for Sunday school is at a time when many busy young people cannot attend. Another reason may be that the importance of sending the children to Sunday school is not given due consideration by parents and guardians; children are allowed their own choice in the matter. Sunday attractions of to-day are drawing young people away from the Sunday school, and unless greater effort is put forth to attract and hold them there will be a smaller attendance in the future.

A vigorous effort must be made to increase the attendance in the Sunday school. Pastors, by visiting the children in the homes and also in the nursery department of the church, may greatly help to secure and hold the children for the Sunday school and the church. More missionary work must be done to gather those children into the Sunday school who because of environment most need our help. Christian parents who fail to send their children to Sunday school neglect

one of the most vital things in the future making of the child's life. They unconsciously start their children adrift on unknown seas and retard the spread of the kingdom of Christ by opening the door for their children to go out of the kingdom. Let not this charge be made against you at the judgment.

THE EPWORTH LEAGUE IN OUR COLORED CONFERENCES

BY THE EDITOR

It is safe to say that no work among us has given satisfaction in such large measure as that among the young people, led by Dr. I. Garland Penn, of South Atlanta, Georgia, assistant general secretary of the Epworth League. Fourteen years ago, when he began his labors, being the second man of the race to be put into the field work, there were scarcely any Epworth League chapters among us. After his election greater interest was manifested. This interest has not diminished, but has constantly increased until there is a total number of two thousand six hundred and seventy Senior and Junior chapters in our twenty colored Conferences; and chapters are constantly being organized swelling this number.

Bishop Joseph F. Berry and Secretary E. M.

Randall in their report to the General Conference of 1908, on behalf of the Board of Control, say that there is a greater percentage of Leagues to the number of churches among the colored people than there is among the white people of our Methodism. This is true also, that there is a greater percentage of League chapters among us than young people's societies among the distinctively Negro Church organizations, there being more chapters in our colored Conferences of three hundred thousand members than there are in the African Methodist and the African Methodist Zion Churches put together.

The good result of these twelve years of distribution of League and Church literature by Secretary Penn can hardly be estimated. He has literally educated our colored membership in the vital phases of our work. He has personally circulated over forty thousand dollars' worth of literature, to say nothing of what was stimulated by him and ordered direct from the Book Concern. To his work in a large measure we have now such enviable standing among the distinctively Negro Church organizations. As our young people's leader he originated and brought to successful completion the greatest movement ever begun among us in the Interdenominational Young People's Christian Congress, which has held two meetings. It requires a suite of rooms

for office purposes in South Atlanta, Georgia, to accommodate the work which the League is doing in organizing, circulating, and scattering literature in every city, town, and country district of the South.

In view of the great amount of literature sold and the help which Secretary Penn gets from the League and churches direct, it cannot be said that the League work of the South has been a great burden; therefore there has never been a hint of its discontinuance in these twelve years. It has always justified the wisdom of its continuance. It has never been in position to do greater work than now. The writer happens to know that the forward movements already planned and under way, and the efficient manner which our League secretary's experience and ability will enable him to do his work, mean for this phase of Church work in the South the greatest possible results.

The Epworth League work among the colored membership is self-supporting. This and other quadrenniums will witness marvelous results by the Christian young people of our race in the training and salvation of themselves and their fellows.

WHAT CAN BE DONE TO SAVE OUR GIRLS FROM GOING ASTRAY?

BY MRS. FLORENCE DUNGEE-CARROLL, A.B.

WHEN we look around us and see to what extent our girls are going astray we question ourselves as to the causes, and what can be done to remedy this evil.

To my mind, one of the most prevalent causes for the downfall of our girls is the dance hall. Here, in some instances, are to be found girls at the tender age of fourteen in the company of men many years their senior. Many of these men are not fit to be in the presence of these girls, to say nothing of taking them in their arms for the dance. "Out of the abundance of the heart the mouth speaketh." These men are corrupt, hence their conversation is such that it fills the minds of these girls with vileness which will spring up and bear its fruit as surely as the tares among the wheat. I know of a city where on a certain evening of each week a dancing class is conducted by a set of men whose characters are not the best, and it is a known fact that several girls of that city who have gone astray started on their downward course in this dancing class.

One other cause is the cheap theater, the vaudeville, where women with no sense of shame ap-

pear before their audiences clad in mere apologies for raiment. Is it any wonder that a girl seeing such sights is led into the downward path of sin? It would be a good thing if something could be done to prevent the public posting of bills which advertise such plays.

Still another cause is the passing of the social wine cup at receptions, and at Christmas, that sacred festival which commemorates the birth of our Lord, and which should be observed in reverence and worship, but which in many instances is observed more as a feast of Bacchus. Our girls get the taste of strong drink, which develops into a greater appetite, until, as a serpent coils itself around its victim until life is crushed out, so the girl has all the moral life crushed out of her.

We may divide the girls who go astray into several classes. There are those girls whose whole environment is bad, who have no good examples set for them at home. These simply follow the lead given them and drift farther and farther away from right. Another class is made up of girls whose environments are good, but whose parents do not exercise enough watchfulness over them. These girls, while they see nothing bad at home, yet are allowed to go when and where they will, and hence come in contact with persons and see things which they should

not. The mothers feel that they are living right before their daughters, and that this is sufficient protection for them.

Another mistake often made by mothers is allowing their daughters to take part in social affairs while they are students. The girls are allowed to attend functions where they are kept, in many instances, till the wee hours of the next morning. They get but a few hours' sleep, and are off for school—with a clear mind? No, they are dull and sluggish, able to take in but little and to give out less. They fail year after year, until, finally discouraged, they drop out of school with a smattering of learning which is not sufficient to keep them from going after those things which tend to drag them down.

I ask any teacher who has this sort of thing with which to contend to bear witness to the statement that his or her most successful work is done with those pupils whose time is devoted to their studies and who observe the rules for proper rest.

Mothers, if you would keep your daughters pure, give more attention to them. Encourage them to talk freely to you. Make yourselves their companions, and they will prefer your society to that of others. Have a knowledge of the books they read. See to it that they attend no social functions that are questionable; and when

they go at all, let it not be without the proper chaperonage.

Do not permit any man to visit your daughter who is in any way a mystery, or is known to be of unsavory character. There are fiends who go around in the guise of respectable men with no other purpose than to lead girls astray, and they take a delight in wrecking the purest homes. There comes to my mind the case of a young girl who was led astray by a man many years older than she. He was regarded as a friend of the family, was trusted and esteemed by them. He took advantage of this confidence and brought shame and sorrow to that home.

The churches can help save the girls by organizing wholesome clubs where the minds of the young can be so filled with good things that there will be no room for the bad to creep in. Our great Methodist Episcopal Church is meeting this need through its organizations for young people, such as the Epworth League, the Queen Esther Circle, a department of the Woman's Home Missionary Society, and others. Some churches have sewing and reading clubs. I know of one church which has a well-appointed gymnasium.

How careful is the florist with his plants! He sees to it that they have sufficient water and sunshine, and he allows no destructive worms to grow

at their roots. Let the mothers be even more careful of the precious souls intrusted to their care. Let them first get a knowledge of Christ themselves, and then see to it that their girls have the proper religious and moral training. God has given them a sacred trust; may they prove faithful to it! Let the watchword to our girls be the old German proverb:

"When wealth is lost, nothing is lost;
When health is lost, something is lost;
When character is lost, all is lost."

THE CITY PROBLEM TOUCHING OUR PEOPLE

BY THE REV. M. J. NAYLOR, D.D.

The growth of great cities is the marvel of modern times. How to meet the intricate conditions that arise in consequence is our greatest civic problem. The spirit of adventure and restlessness is abroad everywhere. Rapid transit by land and sea makes all men neighbors. Ships and railroads travail, and cities are born in a day. Large cities like New York, Philadelphia, Baltimore, Washington, Chicago, Saint Louis, and Pittsburg furnish an aggregation of human problems tremendous in their proportions. Here

all the extremes meet in a frantic struggle for adjustment. Into these great cities has come a constant stream of colored people, increasing in volume through the years, until there are to-day, in round numbers, 90,000 in Washington, 85,000 in Baltimore, 75,000 in New York, 70,000 in Philadelphia, 50,000 in Pittsburg, 45,000 in Saint Louis, and 35,000 in Boston. They come with ignorance, innocence, and a desire to work as their greatest asset. They come seeking larger liberty, greater opportunity, protection of the law, education for their children, and better remuneration for their toil. Many, however, find liberty all too soon and to their everlasting regret. They come for better homes, but are relegated by poverty to those unsanitary sections of the city where life becomes a constant struggle with disease until they are borne from these haunts of death to untimely graves. The Health Department of Baltimore some time ago gave out a statement showing the death rate per 1,000 for the entire population to be 14.44. For the white people alone the rate was 12.34, while for the colored it was 26. I have no doubt that this condition finds its parallel in every city. Comparative statistics, however, show that the death rate of the colored and the white in rural districts is about the same; thus showing that the primal cause of this dreadful difference in the death rate

is ignorance and poverty. Some of the more competent come to the cities expecting employment in some of the higher-class occupations, but finding themselves barred by relentless prejudice from without and socially ostracized by their own people from within (at least they feel that they are on account of the menial service in which they are forced to engage), they drift at last into paths of idleness, vice, and death.

There are thousands of unscrupulous money-making combinations organized for the sole purpose of bringing innocent colored girls from the South for immoral purposes. These agents of vice hold out great promises, especially to those who are physically attractive. When they arrive they are treated like so many cattle; forced to sign contracts that impose obligations that finally result in their moral and physical death in a few sad and remorseful years.

The conditions surrounding the young men are very little better. It cannot be expected that their moral and spiritual level will be higher than that of their sisters. The "societies" of vice are becoming more desperate in their methods. They must have our young men to successfully carry out their schemes. The tide of destruction is rising in our great cities. What is to be done about this awful condition? This leads us to consider the necessity of increasing our mission-

ary efforts in these great centers. Organized kindness is the demand of the hour, to turn the stream of these innocent hordes from the ways that lead to the "Tenderloin" to paths of industry, frugality, and virtue.

The social settlement plan is working wonders for other races. This plan introduces employment bureaus, reading rooms, club rooms, kindergartens, day nurseries, gymnasiums, music rooms, rescue societies, facilities for learning trades—in short, every kind of agency to meet all sorts of human needs. The colored people cannot save themselves in these great cities. The same must be done for them that is being done with encouraging success for the Russian, Italian, Greek, Jew, Hungarian, Pole, and other nationalities by philanthropists and definite organized movements under the direction of the Churches. It is these people of foreign tongues and customs, struggling to adjust themselves to new conditions under our free institutions, who have the helpful assistance of these agencies that I have named. What these newly made citizens require in the way of protection and guidance and sympathy is due even to a greater extent to the multitudes of native colored people who swarm our cities.

Who are to do this mighty work that confronts us in all its stupendous proportions? There is only one answer: The Christian people of the

Christian Church. The colored Churches are doing something along the lines indicated, but this is wholly inadequate. The city missionary society has done much; but both of these agencies combined have accomplished all too little to meet the needs of the case. There are sections in all our great cities where nothing short of an "open church" built on the largest possible scale can do the work. This great institution should embrace all the phases outlined in the "social settlement plan," and should be so complete as to provide or at least greatly assist in providing for this new civic condition to be found in nearly every great American city. The Board of Home Missions and Church Extension can greatly aid by coöperation with agencies already at work in accomplishing so desirable an object. I am sure it will. God save our cities!

DIFFICULTIES OF HOME MISSIONARY EFFORT AMONG NEGROES IN NORTHERN CITIES

BY THE REV. W. C. STOVALL, M.A., B.D.

The Northern Negro is essentially a city man, and the modern question for every nation, says Dean Farrar, is the question of the city. Said Bishop Huntingdon, long in the forefront of the

Anglican Church in the battle for the submerged masses of London, "Cities are the chief seats of human life in the consecrated energy and diversified power—power of population, power of brain and will and wealth, power of right and power of wrong."

The increased coming of large numbers, increased homelessness, the searching and remorseless influence of pride and worldliness, the constant moving from place to place, the nervous tension of the population, the large number of varied attractions, all increase and multiply difficulties. The religious frontiers of the Negro are no longer scattered through settlements at the South, but in the closely populated cities at the North. The rural districts at the South have become the skirmish line, the cities at the North the battlefront, of the Negro wing of the Church.

Let us, therefore, seek a closer analysis of the conditions with which the Methodist Episcopal Church has to contend in its missionary work among the Negroes, and first let us consider the moral disadvantages of city life.

1. One of the most insidious foes the Church finds in the large municipality is the weakening of the sense of personal responsibility. It has been remarked that in the opinion of some the city seems a sort of New Jerusalem, in which, when a man arrives, he can roll off for good the

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burden of responsibility which he used to carry faithfully in the old home town whence he came. There is something in the atmosphere of the city which disintegrates the sense of moral responsibility to others and to the community, hence small-town church members on moving to the city degenerate into church tramps or settle down among the unchurched. This spirit is seen further in the utter indifference of citizens to reform, as Stead remarks in an article concerning thieves; he inquired why the people did not put the rascals out of the city hall. "What's the use? We would most likely get a worse lot in their place," was the reply, accompanied with a shrug of the shoulders. The mere hugeness and intricacy of municipal life, as well as its excessive demands upon the person, seem to paralyze conscience. To weaken the sense of personal responsibility means to render a man morally useless.

2. The exclusive way of living is a difficulty. This is incident to city life, and especially in the thickly populated districts. Here the people are packed together as closely as sardines—twenty, thirty, and often forty families live in one building. Here they live secluded like monks and hermits; they live oblivious to one another. And perhaps it is best, under the conditions, that they should. Occasionally they come out of their hiding places, go away and return; but they are

not neighbors. Their names are not always on their letter boxes, nor always in the city directory. The heterogeneous elements in a community and in the same building forbid acquaintance and sociability. People come and go, and no one except themselves knows whether they have been to the park, the theater, or to the house of God. The minister of the gospel does not know the people and very few know him.

3. Strenuous living is another of the difficulties we meet in the city work. The average Negro comes North ostensibly to better his pecuniary conditions—in other words, to make more money. When he gets here he finds he has to make money to live. His expenses are such that, sick or well, he has to make money. This strenuous living distracts his mind, absorbs his attention, and secularizes his thoughts until ere long he suffers from spiritual atrophy. Engrossed incessantly by secularities, he neglects his spiritual duties, absents himself from the house of God, and is numbered among the transgressors. Physically and spiritually he suffers severely. Like a clock, which must be wound up periodically, he runs down, and the spiritual machinery stops. Poor man, he deserves the sympathy and pity of the Church. What can be done for him and his family? The whole family suffers for the want of paternal leadership.

4. The transient condition of many Negroes constitutes another difficulty in missionary endeavor. The average workingman in the North moves about from place to place. He is nomad. Now he is on the west side, now on the south side, now on the north side, and next on the east side. You think he is located, churched, a fixture, when, behold, like the Arab, he pulls up his tent and silently steals away. Of course, this is not true of a great many. This constant changing makes people undecided. They hardly become really interested when they are obliged to change locations.

5. The many attractions in a city hinder church work. The ingenuity of the devil is another of his attributes. He is an ingenious inventor. The best and most seductive of his inventions are the various attractions that lead people into the ways of the world and away from God. These attractions are distractions. I need not enumerate them, for all are familiar with them. The unchurched are inveigled by these Satanic traps; and it has become a problem what to do to rescue the thousands of victims that fall into these snares of worldly amusements, thought to be so innocent by the great majority of our city people.

Now, as to the solution of the difficulties. Paul launched into the greatest missionary campaign of all time armed simply with the gospel, and his

own tongue, saying, "How shall they believe except they hear." After all, as in every spiritual crisis, the Church owes no duty save that of getting a hearing for the gospel. Reducing things to their simplest terms, we may say that the Church must solve three general problems—ignorance, social condition, defective hearing of the gospel.

1. Ignorance. The writer has been impressed with the appalling spiritual ignorance that is general in our large cities. Much as our Church is to be felicitated upon the class of people with whom she has to do, we can testify how, under disintegrating and sectarian influences, the sturdy intellectual and spiritual life of our people, derived from a historic faith and soundly evangelical, suffers demoralization. The conditions of city life authorize systematic attention to the whole question of a church culture, from the child to the mature member. With numbers the very permanence of the Christian life, the very salvation of the soul, depends upon careful training. Some more effective, steadfast, and comprehensive system ought to be evolved.

2. Social Condition. Without entering at large into the question of the institutional church, nor noticing its exemplification as in the work of Drs. Greer and Rainsford in New York, nor in its partial proximation as tried in Chicago, we may

note that their plans seek the secularization of the church along three lines—relief, entertainment, and instruction. We note also that their purpose is to supply the element of personal touch and of natural social desire in such a way that the result may be to render a life, by the condition of city existence detached and submerged, attached and preoccupied with the things of the church, and so bring the kingdom of God into the hearts and lives of men. It may be that, as the Church took the secular basilica and made a temple, and Luther took secular song and made it an ally of the gospel, so in modern days the Church is to take other means of ministration and hallow them.

3. Defective Hearing of the Gospel. This is a difficult problem. Numbers are forced to work on Sunday. This element alone eats the spiritual life out of our people. Numbers live secluded from all social contact with church circles. Poverty, to all intents, practically excludes multitudes through the mere idea of lacking clothes and the wherewithal to attend and support the church. Sin ravages home after home. Amusements blind and mislead men, darkening the consciences and cultivating the senses. These conditions should excite the daily and nightly concern of the Church.

The whole Bible is a book of the city. From

the first town founded by Cain to the startling delineations of the book of Revelation, the sin and shame and judgment, on the one hand, and the splendor and glory and enduring, on the other, of the mighty metropolis are the successive themes of prophecy and wrath. Israel found the promised land a land of walled towns, high and strong. The trumpets of priesthood battered down the walls of Jericho. No earthly defense has ever yet withstood the power of the gospel. We honor the nation which in the hour of crisis will rally its people and its every resource to the warfare that tries men's souls. Shall not the Methodist Episcopal Church be willing to yield her last treasure, to offer the last drop of blood, the last dollar of sacrifice, in that warfare of God which the great Church wages against the forces that overthrow men?

There are many problems which need the mathematics of heaven for their solution, but none more than the one we have been studying. The Negro at the North wants warm words, warm smiles, warm welcomes, warm hearts, warm prayers, and the warm atmosphere of the brotherhood of man in the place where they teach the fatherhood of God. The Church cannot go carelessly into the work if it would go victoriously. It was "Tarry ye" before "Go ye." It is the earthly mission of the Divine Spirit to furnish

plans and make them effective by the use of consecrated hearts.

On, great Methodist Episcopal Church! lay thy left hand upon the altar and thy right hand upon the arm of God, and there will be no difficulties in the way of gospelizing the Negro at the North.

THE IMPORTANCE OF SELF-SUPPORT

BY THE REV. M. W. CLAIR, D.D., PH.D.

The problem of self-support has as its direct object the well-being of the individual as well as of the collective whole. It worked out its own solution in the early Church through the superabundance of revelation—a distinctive part of the earliest religious life. As soon as the Church was formed the discussion of benevolence and its practical illustration became an essential factor in its very life. The signal punishment of Ananias and Sapphira was due to the fact that they violated the truth in swearing falsely as to the price received for their land. It was recognized that the very essence of benevolence was to be found not only in truth of lip but truth of heart.

In the first letter to the Corinthians the apostle Paul encourages liberality, and even goes so far as to suggest the relief of the parent church—

a most worthy enterprise, and one which has always appealed to the best feelings of the younger churches. There can be no benevolence among Christians without the awakening of a responsive chord in the heart of the recipients. This brings us to the consideration of its twofold effect—upon the receiver as well as the giver.

> "The quality of mercy is not strained,
> It droppeth as the gentle rain from heaven
> Upon the place beneath. It is twice blest:
> It blesseth him that gives and him that takes.
> It is an attribute to God himself."

The Church which constantly receives undoubtedly feels in time like extending the favors to the reach of others less fortunate. No race, people, or nationality will consent for any length of time to be mere recipients. It is a divine law implanted in the heart of every normally constituted individual, as soon as he has come to the point where he recognizes the effect of early training, or even the most ordinary care, to preserve his existence from the moment when he can lay aside even the most loving restraint of parents or friends and enter upon man's estate, where he can take care of himself, and then in turn of those who in due course of nature or extraordinary circumstances become the objects of his care.

As early as 1865 the Methodist Episcopal

Church, reaching out to the vast field of Home Missions then opening in the South, concluded to establish a nucleus in this territory from which it was hoped would emanate an ever-widening circle of pure influences that would affect the very heart of existing conditions of ignorance and degradation. The result has more than justified her expectations. Six Conferences, to which belong 735 ministers and 90,000 communicants, have grown out of that small beginning. Can it be doubted that such work is justified?

These various churches, while not all self-supporting, have been gradually developing the essentials not only of maintenance but of that benevolence which is not content after being brought into the light until some one is brought to the knowledge of the imperishable truth.

Self-support is the foundation of the future church. It develops a healthy condition and a most helpful state of affairs. In countries where the inhabitants subsist upon the products of nature, without any effort on their part save that of stretching forth the hand to receive them, there is a lack of the helpful spirit of independence such as is found among people thrown continually upon their own resources. "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." For responsible subjects of divine

government this is the only way into this kingdom and family.

The measure of light involving moral responsibility involves the obligation of implicit obedience to God and a sense of duty to maintain and cherish this divine institution. What would have become of America had the early colonists relied solely upon England for support? The enterprise was launched, its promoters depending upon their own resources and possibilities and buoyed up by the constant inhalation of that atmosphere which once breathed insists upon the bold exclamation, "Give me liberty or give me death." To-day as a result of such independence and self-reliance this republic measures strength with the great world powers.

A careful study of the work of the colored Conferences will furnish additional evidence of the importance of self-support. In the bearing of a part at least of the obligations power has been developed, and to-day they are not beneficiaries only, but contributors to that fund that once helped them and is now extending the helping hand to others.

In individuals, in small beginnings, are marvelous possibilities. In their early stages they are embryonic. Little by little the majority is reached. It should be a pleasure to look back at the day of small things. Once the Christian

Church with their Lord and Master could enter a little ship and sail out on the Sea of Galilee. An army of five hundred million strong stands in defense of the principles for which the King of Glory died. The prophet saw a small stone cut out of the mountain without hand. It was destined to fill the whole earth. Methodism had a small and humble beginning. In that beginning yonder in Oxford University were the possibilities of the world-wide movement that it has come to be. The Methodist Episcopal Church knows no north, no south, no east, no west. In all lands, among all people, our banner is being set up. These found no help from the then existing institutions. Facing oppositions, the Church has stood forth and fought her way to the front, which was all the better for her.

The self-respecting man as well as the institution that is hopeful of a successful future hails with delight the opportunity of self-help. For every effort put forth there is a liberal reward. "The laborer is worthy of his hire." "Whatsoever a man soweth, that shall he also reap." Not simply a return for the material outlay; but there is an accumulation of strength that arms the subject for more heroic endeavors. Strength and force of character are formed. In the race and battle of life this element stands for much.

WHY WE SHOULD DO MORE FOR THE BENEVOLENCES

BY THE REV. E. M. JONES, D.D.

COMING at once to the heart of this subject, we answer:

First: Because the spirit of the age demands it. This is an age of splendid public spirit. Never did our country possess and manifest such a generous public spirit as now. We see its outcroppings every day along many lines. It speaks well for an age when thousands will sidetrack their own individual interests for the interest of all. To promote the welfare of mankind many are not only giving their means, but that which is far better, themselves. Humanity is having today the benefit of the best brains and the best lives among men. Millions are being given today for the uplift and the salvation of men. The cause of Christian missions is coming in for a full share of consideration. We too must catch the spirit of the age and make our contributions for the extension of the kingdom of Jesus Christ. The three hundred thousand colored people in the Methodist Episcopal Church would be out of harmony with the spirit of the age if they did not do more for the benevolence of the Church, knowing that it is through this agency that God is being glorified and men reached and saved.

Second: The needs of the field demand it. The Church is in sad need of money. It is handicapped for the want of it. We must to the full extent of our ability answer this call. It is a tremendous undertaking to preach the gospel to the whole heathen world in this generation, and yet if the Church of God only had the means it is not impossible. But the most practical way to save the heathen world is to save America with its millions of foreigners and non-Christian Americans. The salvation of America means the salvation of the world. America's redemption would be the stepping-stone to the world's redemption. To this mighty task of bringing America to Jesus Christ the benevolent causes of our great Church are committed. We have the men—God-given men—to "go" and to "do" the work; let us help give the money. Let us take the benevolences upon our hearts and give our full share to the cause of the Church.

Third: Another reason why we should do more for the benevolences is, we have been trained to give. For all these years the Church has been training its members, through its many agencies, in the habit and art of giving. Through the worthy secretaries and representatives of the various benevolences, the Advocates and tracts, we have been in training in liberality. It is now high time that the results of our training should be

seen in our collections for these benevolences. We have been taught the importance of these benevolent causes, the object for which each stands, the good they are doing and can do if they only have the means. It will be a reflection on our training and intelligence if we do not give more in the future than in the past.

Fourth: We are more able to give now than ever before. Not only have we been trained and know the importance of giving, but we have more of this world's goods than ever with which to make our contributions. The colored people have made great strides in accumulating wealth since emancipation. We have forty-six banks, ten thousand stores, two hundred thousand farms, forty thousand homes, and pay taxes on over six billion dollars' worth of property. Let us put in practice the motto of John Wesley, "Get all you can, save all you can, and give all you can."

Fifth: It will greatly increase our collections for the benevolences if we observe each special day which the Church has set aside. Each of the great benevolences has a special day during the year which should be carefully observed and each cause put on its own merits, and the people should have a chance to give and should be urged to give liberally. Easter, Lincoln's Birthday, Children's Day, and the Sunday before Thanksgiving, Home Missions and Church Extension

Day, Sunday School Rally Day, etc., all should be made great occasions. This should be done both for its educational effects and for larger collections.

The Methodist Episcopal Church has been and is our friend. It has stood by us and helped us in many ways; let us express our gratefulness and high sense of appreciation by standing generously by its benevolences.

DOES THE INVESTMENT PAY MADE BY THE CHURCH IN THE NEGRO RACE?

BY THE EDITOR

In this age of materialistic tendency and business exactness it is not at all surprising that some should ask the question, Does it pay to spend so much money trying to Christianize the Negro. If measured by the results, such a question can only be answered in the affirmative. Yes, it pays many times over. Christian education and the Christian religion are making the Negro an industrious and progressive citizen. Christian education and the Christian religion by uplifting and refining his ideals make him more and more ambitious, more self-respecting, and

more self-confident. The Methodist Episcopal Church is helping to make better ministers, better physicians, better teachers, and stronger men and women in every walk of life among the Negroes.

An examination of what the colored people have done in the last few years will prove that we are getting ahead and gradually coming to self-support. The responsibility confronting us is not simply to take care of the work already established, but to go out into the great harvest gathering in the people and helping them to build places of worship and to secure a Christian education. How can our people rise without Christian education and religion? The money invested in our people has yielded much, and it has been one of the most fruitful investments made in missionary effort and Christian education. This home missionary work of the Church compares most favorably with the work in foreign fields. The Negro is nearing the goal of self-support; and what could be of greater encouragement to the Church than that she has been responsible for the development of slaves from ignorance and superstition to a position of Christian influence in the Church? Our leadership is able to compete with the leadership of the other Churches. In life and character our ministers as well as our people are among the best in any of the Churches. The Methodist Episcopal Church

is building wisely and permanently among our people. The next few years will be marked by a greater proportionate advance than ever.

BISHOP QUAYLE AND HIS COLORED BRETHREN

BY BISHOP WILLIAM A. QUAYLE

Possibly there are some advantages in being an ignoramus. At least one, this one, hopes so. The ignoramus by his very immaturity of information brings two open eyes, two open ears, one open brain, and one open heart. His ignorance is his asset. He brings no preconceived theory. He is down around "to catch" a theory.

A brand-new Bishop has everything to learn, and the job is big enough, as we all note; but he has yet nothing to unlearn, which ameliorates his task in part.

I was a spy; howbeit, not to spy out the nakedness of the land, but to spy out the land. I bring back from this spying grapes of Eschol—at least to my brain and heart and democracy and Methodist hope they are grapes of Eschol. To be sure, I affect no wisdom. I am still an ignoramus; but an ignoramus may set down what he has seen. His eyes and ears will work. His inferences

may be defective; but his observations may be accurate. This article is not given as specially illuminative to the Church, but as setting down how one man, an ignoramus, was impressed as he presided at Conferences of his brother ministers whose skins were black and whose hearts were white.

1. The two Conferences presided over were the West Texas and Texas. They include the black Methodist Episcopalians in Texas, a domain larger than Asia Minor. One was held in Victoria, near Port Levaca, on the Gulf of Mexico, the other at Paris, at the far north of Texas, near the Oklahoma line. In either Conference some preachers had journeyed five hundred miles to answer to their names and bring their reports.

2. One cabinet had five members, the other six. One cabinet had every member as black as soot. They were deliciously black, answering to quaint old Andrew Fuller's definition, "The image of God cut in ebony." This old ecclesiastic's phrase is apt description of these men. They have the image of God.

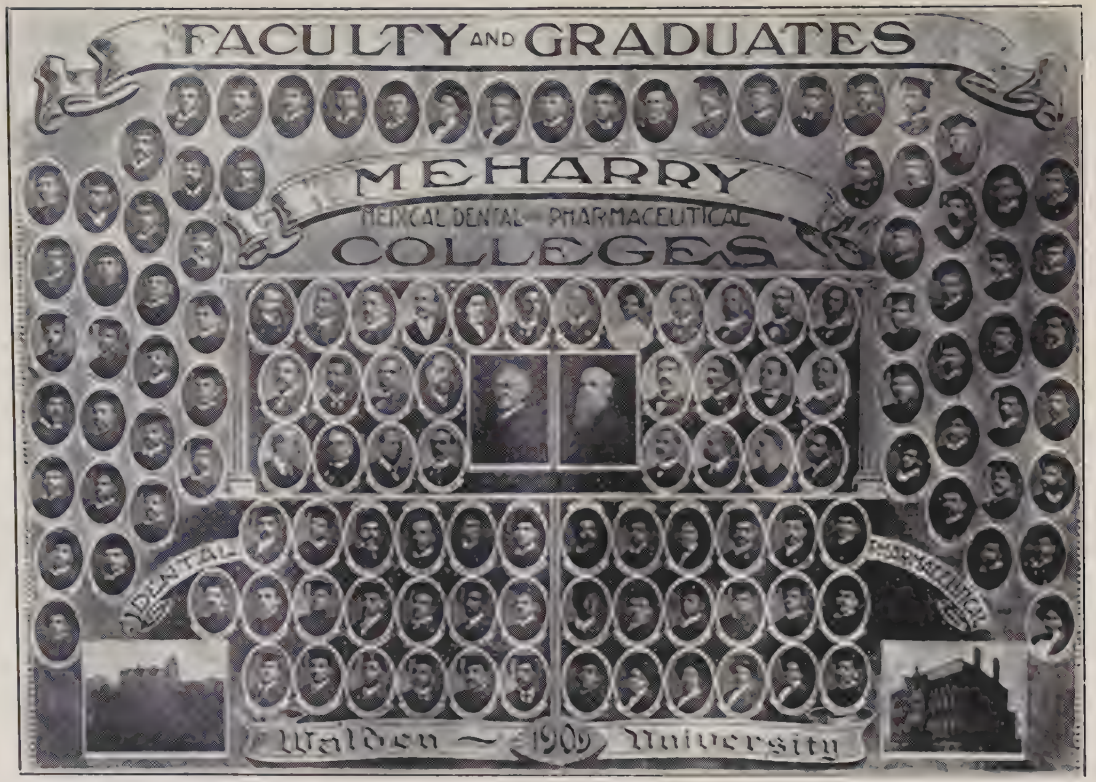
Of both the cabinets I may set down that no man could ask to be associated with a body of men of manlier mold. They did not bicker. They did not spat. They did not whimper. They were open in saying what they had to say. In no instance did a member of either cabinet

come to me when others were gone and wish to put a gloss on some other man's work or remarks or churches. They impressed me as manly and aboveboard, courteous and not cringing. I was further impressed with their sagacity in judging men, their fairness in estimating them, and their tenacity in holding for what they wanted and each man fighting for the best men for his district. To an ignoramus in the episcopacy this would appear to be a district superintendent's inseparable adjunct. This peculiarity argues sanity, sagacity, and honor. In no instance did I hear any one of them speak disparagingly of each other or of their fellow ministers. They estimated but did not practice detraction. They were not stubborn, but they were firm.

3. Though the Home Missions appropriation was reduced from the level which at its highest was never high, I heard no preacher complain. These men, whose salaries at best are but a pittance, and to whom the sixteen per cent cut meant *cut* in its drastic sense—these men made no whimper.

4. Apparently every evil that can happen had happened within the bounds of these two Conferences. Repeated overflows and drownings out, complete failures in crops, compelling an exodus, in some instances, of entire communities in search of work, repeated lynchings of innocent

men which had terrorized other entire communities (at a telephone pole in a certain city where I was standing and talking to a district superintendent, he said, in a voice whose weird pathos I seem not to forget, "From this pole not long ago one of my race was hung till dead, and for days his blood was red on the walk where we stand")—ague, yellow fever, boll weevils, catastrophes which read like excerpts from the bulletins of the Egyptian plagues, had happened and were chronicled by one brave man of brawn, of body, brain, and faith; and after having set down a list of calamities which made the tears rise unbidden to my eyes and a sob choke my throat, he concluded his rehearsal by a sentence which, had it occurred in the book of Job, we would set down as sheer genius. His concluding sentence of this inventory of disaster was, "Yet through all, God has been with us and has been good, and has given us his blessing." If, sitting and listening to hero-talk like this, I said in my heart, "Thank God I am related by brotherhood in the ministry to such men as these," shall I be wondered at? Not once, but many times, a district superintendent would rehearse what had happened to a preacher and a charge—sickness, deluge, vanishing of members, slaughter of crops or of men of his race—and then soberly remark, "But he brings up a good report."



Class of 1909, Meharry Medical College, Nashville, Tenn.

One man reported he had had a salary of seventy dollars, and concluding said, "Bishop, I want you to send me back." One man whose wife had been wearying away for all the year and at last had died, said, or sobbed, "I have had a broken heart, Bishop, but have kept at my work."

Men, women, what think you of these brethren of yours, these brethren in black? I know no better than to wonder at them and love them, and record in my memory that men had been set down heroes for less herohood than this.

5. Preachers by the score came up with salary receipts—a scrawny pittance—but they brought up a report, "All causes presented and many received in full"; and the benevolent collections ordered by the General Conference were in the West Texas Conference $5,372, in the Texas Conference $6,337. An ignoramus in the episcopacy knows no better than to be put to shame by bravery in sacrifice and service like these.

6. The courtesy of these brethren of ours toward a president of a Conference is something the equal of which I have not witnessed in the years of my attendance on Conferences as visitor and member. They could teach the rest of us sundry and divers rules of fine behavior.

7. They were a band of well-dressed men. With few exceptions there was no slouchy man among them. They had come to Conference.

They were tidy, clean, genial, engaging. I was proud to look at them and think they were Methodists.

8. They were quick to "catch on." They do not need things labeled. No man need change the character of his utterances to suit a black audience. What he has to say they will understand if he will talk it out. No condescension is called for in being orator before these black Methodists.

9. To me, an ignoramus investigator, the Methodist Church to these shut-out men and women seemed like a strong, welcoming, encouraging hand reached out of the sky. These men felt and feel that out of sight, far off, across leagues of prairie and of stream and hill, is a Brotherhood in Christ which believes in them, prays for them, plans for them, sets up for the black men and women the same standards in morals, intelligence, and religion which the white Methodists have for themselves. To these men, with handicaps very many, shut in by dangers that may mean death any moment, the Methodist Episcopal Church appears as a door opening outward and a voice calling upward.

Methodism cannot be hesitant in serving with and serving these servants of the living God.

THE MORNING COMETH

BY THE REV. WARD PLATT, D.D.

DESPITE all signs to the contrary, the outlook for the Negro race in America was never so bright as now. The coming of that race to its own is without blare of trumpets. Slowly, silently, patiently this host climbs the rugged steeps which lead to a place permanent and secure among all peoples. To sense this advance one may cite several significant facts:

Public opinion is undergoing evolution concerning the status of the American Negro. The verdict from an increasing majority is that he shall occupy as large a place in life as he can fill. A fair show and a square deal is the demand of the general public. There are many apparent exceptions to this, but to anyone close to the pulse-beat of national sentiment this conclusion is unmistakable.

Without excusing any unjust public attitude, social, civic, or industrial, toward the Negro, yet all these tend to race solidarity, Just here may be God's fulcrum. Out of this may come the larger race compensation for past injustice. It is suggestive that the solidarity of ancient Israel insured racial integrity and destiny.

Again, watch the race drift to Southern bot-

tom lands. Contemplate this African farmer who now numbers one in eight of all who till the soil in the United States. Cotton more and more is king, and the African more and more will determine the output of cotton. What new emphasis will underscore this fact when the Panama gateway bears the cotton and rice of the South to the Orient? As an agriculturist the African may become independent. He is taken from the labor market where competition makes discrimination. The equality of his products will alone determine their selling price, and their increased quantity will determine his power in the financial world.

A few months ago in a Southern State we conversed with a black brother layman of our Church. He is clearing from ten to twelve thousand dollars annually on his cotton crop. This is exceptional, but it points the way to possibilities. We suppose this man to be a future philanthropist of his race.

Industrially and commercially the African is well above the horizon. I was told in a growing town of the South that the one contractor there having practical monopoly of building operations is a Negro. A colored grocer there commanded white trade because of the excellent quality of his goods. Never in history has race or color counted for so little as now, provided the indi-

vidual or race can deliver achievements on a high level.

While but about three of ten millions have reached the higher level of education and culture that prepares for success in an exacting age, yet the leaven is working. A visit to Southern black schools which are under the direction of wise instructors will prove a revelation.

Silently this work progresses. The alertness, the quick adaptation of students to better methods of living, are an inspiration. Thousands of black people are planning and thinking for themselves. The lack of cordiality with which their opinions have been accepted have tended to restrain their expression; yet this all the more may stimulate them to so think and speak as to ultimately command the ear of the nation.

Improvement in home life is fundamental. Just here is where he notably wins. Walk about Southern towns and cities and mark the better houses—in some instances mansions—that are evolving from primitive conditions more prevalent. And again take pains to come in contact with the cultured men and women of a high social order steadily advancing, and your own heart will beat as never before in rhythm with the throbbing life of an awakening race. Our national unconsciousness of this change does not

argue well for our observation and intelligence on so vital a subject.

The American Negro's place in public and civic affairs is as sure as his advance and achievement. As he wins the latter the other will follow. It is inevitable. One might as well try reversal of ocean tides as to think to prevent it. Give him a few years to make a background. He must make it. We inherit it. Patiently and with monumental self-restraint he is building foundations. Some day the superstructure will amaze us. That the foundations were so long in making will insure permanence. No man who invests wisely in that proposition will fail of geometrical increase.

The Board of Home Missions and Church Extension of our Church believes in our colored brethren. It invests more than $125,000 annually in this foundation laying. It believes the future of the African in America so sure that it expects, in due time, to see the topstone placed with national rejoicing. Can we as a Board have a more liberal support from our colored Conferences that we may by God's blessing hasten that day?

THE RIGHT OF THE NEGRO TO BE RESPECTABLE AND RESPECTED

FROM THE CENTRAL CHRISTIAN ADVOCATE

It is a biting indictment of our day that there is a disposition to judge the white race by its best types and to lump the Negro off with its worse.

When a white man is guilty of some gross crime we pay no attention to it at all, except as being the act of an individual degenerate. No one identifies him with decent people, or punishes him for his act. He wallows and surges alone at the bottom of the social abyss; there he is caught, punished, and forgotten. His crime does not stigmatize his race.

But in the case with the Negro there is the disposition to-day to brand the good with the bad. When a Negro or a group of them are degenerates there is a disposition to despise the whole race as a race of degenerates. Like David, we say in our haste, "All (Negro) men are liars," and unlike David we stick to the libel. We have judged the whole orchard by some rotten apples. It is unfair, it is untrue, it is unchristian, but is it not a fact?

And who can picture the wrongs this has done; the unjust blows it has struck; the noble efforts it has despised; the aspirations it has frozen; the despair it has wrought, on those entitled instead

to a brother's hand or a brother's word of appreciation?

This lumping Negroes generally off with the vicious among them is worse than making the innocent suffer with the guilty. We expect the innocent to do that. The pathway upward is ever up some Calvary. But the difficulty in this instance is that when the world persists in judging the race by its lowest specimens, and acting accordingly, it renders the life and sufferings of the decent, the educated, the God-fearing, the high-minded men and women, who are living as pure and noble lives as mortals can live, of no avail, either as examples or individuals.

There are multitudes of such men and women in this land, Christian gentlemen and women, scholars, philanthropists, entitled, when everything is taken into account, to a word of praise, whereas they get icy indifference and doubt. And there would be many more if there was a little more encouragement. For we know all too well that too often the gates of opportunity swing open on oiled hinges at the very approach of white youth, but are barred and bolted when it is a black hand that piteously knocks. And does not that take the heart out of a man? It ought to be different. It will be different if Christians stop to think.

It would be a very wholesome thing if the

Christian press of the country would print more matter about those noble men of African descent who have lived the white life, who have been daily martyrs in the face of principle, who have struggled and won. Whenever it is necessary to report the story of some friend, why not call attention to the multiplied multitudes who live the simple life of honesty, sobriety, piety, and unspectacular honor? It would be well if attention were often called to the philosophers who were slaves, Æsop, Epictetus, and Euclid; to Negro statesmen like Toussaint L'Ouverture and Douglass; to writers like Alexandre Dumas and Dunbar; to scholars like Scarborough and Du Bois; to ecclesiastics like Roberts and Burns and Abraham Grant; to leaders like Booker T. Washington and Mrs. Mary Church Terrill (we purposely omit reference to living leaders, scholars, ecclesiastics in our own Church—since there are so many a limited mention would be invidious). We would then see how much reason there is for optimism; and we would go a long way in encouraging these men and women who, in the face of much disparagement and even subtle persecution, are living the noblest lives, and whose hearts must often have an icy chill almost of despair, just because they are bunched off with that scum which unfortunately disgraces every race, white, yellow, red, black.

WHY SUCCESS HAS BEEN MEAGER IN SOME MISSION FIELDS

BY THE EDITOR

We have been very late beginning our work in various cities and towns. While we have been holding the fort in country places other denominations were farsighted enough to observe the trend of the population of our people. They saw them leaving the country in great numbers, rushing to the cities and towns, North and South, and the representatives of these Methodist churches were on the ground to gather the people and organize them in their branches of the Methodist Church. So long as they were Methodists they were given a cordial welcome.

Many of our people joined these churches. After a number of years had passed and the other churches had an opportunity to develop into strong bodies, we decided to enter the city or town and try to organize our church there. We waited until those who were formerly members of our church had contributed much in the maintenance and development of these other churches and were among the leaders in the same and in the community, and their children had grown up in the church. Then we have gone there with the hope of getting back those who were once

connected with our church, a thing very unreasonable to expect. The people are not to blame for this, but rather it is the fault of the ministry that they are lost to our connection.

Again, when we entered a city or town where the prospects were favorable for growth, we generally located our church at some remote place, or where its environment hindered its development. Or, if we had a valuable location, we have sold it for a mere pittance, and bought somewhere out of the reach of the people. We have located out of town, while other churches have located in town. The children of our members, after they had grown up, were attracted to these churches, leaving us a few old members to represent the present and future of our church in that community. And year after year we have sent a preacher there, giving him missionary money when there was not the remotest sign of growth, and because of the situation of our church property we could not get one third its cost if we decided to sell it. In many instances, too, we have sent an incompetent man in the city or town to establish or build up our church, one who was unable to make a favorable impression, thereby unable to demonstrate his ability to compete with the ministers of the other churches, and as a result we have wasted much money, and little, if anything, has been accomplished. Some-

times we have been the first church in the community, and because of the poor location selected, or not changing our location when the progress of the town demanded, we have allowed other churches to come in afterward, who made a wise selection in their site and in a few years they have outstripped us and are now the leading churches.

Furthermore, we did not possess enough of the missionary spirit to be alert to our opportunities, and enthusiastic toward the spread of our church in accordance with the spread of population. We have been too well contented to hold what we already have.

We have not heard as we should the "forward march of our glorious Methodism." We have not followed up as we should those of our people who have gone to live in growing cities and towns. We must not wait until others possess the land and secure the best locations for church property. But we should be wide-awake and among the first to spy out the land and put down our stakes where our Church shall be among the mightiest influences for the spread of the kingdom of Christ and the uplift of our people.

Our fathers did not seem to realize this; but we feel that the ministry of to-day has become awakened to the importance of these facts, and are therefore more than ever before alert for op-

portunities to spread our Church in growing cities and towns; and if they have more money for this purpose we shall in the near future see results which will gratify us and justify any increased appropriation which the Church may make.

SUCCESS IN SPITE OF OPPOSITION

BY THE EDITOR

While the colored work is not self-supporting, and under the circumstances can hardly be expected to be, yet it is gratifying to note that in every department there has been a commendable increase during the last few years.

Our colored membership meets with no little opposition and misrepresentation by the distinctively colored Methodist bodies. Our Church has never educated us to stoop so low as to try to increase our membership by proselyting members from other Churches. We have the conviction that to build up our Church in that way would be building upon a sandy foundation.

We believe that in general our Church commends our course of action. Much is said and done, however, to try to make our ministers and members dissatisfied with the Methodist Episcopal Church; still, on the whole, they remain

loyal and are fearlessly going forward, representing a high standard of Christian life, trying to reach those masses who have no church relations.

Not a few may be found who say, where they believe that it will have effect, that the Methodist Episcopal Church is a slave Church. Well, if we are called slaves because we remain in the Church that sent more soldiers to the battlefield and more nurses to the hospital during the Civil War than any other Church, the Church that is supporting forty institutions for the benefit of our people, the Church that has given more than twenty million dollars to help to elevate us to Christian citizenship, the Church that has given the colored man more recognition than any other Church composed of white and colored people, the Church that has stood for the brotherhood of mankind including the colored man—if these things represent bondage it is a pity that more of the ten million of our people are not in the same bondage.

We could not hope to be more than a child race in the few years of opportunity since our emancipation. The people will not be hoodwinked much longer by men who try to keep them down for selfish purposes.

From a comparison of the men and the work of our denomination with the work and men of other denominations, there always results a higher

appreciation of what our Church is doing toward the elevation of the colored people; and the signs point to a rapid spread in the future of the Methodist Episcopal Church among them.

EVANGELIZING FORCES AMONG OUR YOUNG PEOPLE

BY I. GARLAND PENN, A.M., LITT.D.

THERE was never in all the history of the world such a clear vision of the fulfillment of the prophecy, "Thy Kingdom come," as is ours today. The Church of God has at last awakened to the common-sense method of evangelizing boys and girls; and why not, when the boys and girls perpetuate the existence of families, races, and nations and these make of our world such as are to be saved? One thing will surely usher in the dawn of a saved and redeemed world, namely, trained and consecrated workers who shall look for and find their greatest field of activity among youth.

The "Suffer little children to come unto me," the declaration that "None of these little ones shall perish," as well as "Go sell what thou hast and follow me," are constant reminders to the Church of Christ that his method is not to leave

out the youth. With the coming of the United Society of Christian Endeavor with its millions of members, the Epworth League with its millions, the Baptist Young People's Union with its thousands, the Y. M. C. A. with its thousands of members, the Y. W. C. A. with its thousands, and all like organizations for the conversion, training, and saving of the youth, we have more hope that in the twentieth century redeemed humanity will be able to sing, "The year of jubilee has come." The Negro people, whom Christ also took into account when he bore the agony of Calvary, are getting their eyes open too, and this is the common-sense, Christlike method of evangelization. Ten years ago the Epworth Leagues, Y. M. C. A.'s, Y. W. C. A.'s, the Christian Endeavors, and the Baptist Young People's Unions could be counted on one's fingers, but, "Watchman, what of the night" now? The watchman of progress will see in every church officials whose one interest it is to organize our young people into these young people's Christian societies, not for less social and intellectual culture, but for more of it of a better character, and all backed by love for Christ and the purpose to use all life to his glory. Four thousand chapters of young people's Christian societies, to say nothing of the Sunday schools, with approximately a membership of three hundred thousand, argue a

better day in the new century for the Negro; and here is one hopeful sign that very soon our pace for development will be quickened when fully the work of training these thousands has been accomplished and their eyes thoroughly opened.

To see the work to be done and to consider the indifference and apathy where there ought to be consecration and energy is quite enough to chill the wamest heart; yet the forces now at work for the salvation of our young people must not relax their efforts a moment, but, on the contrary, enter wherever the door opens, and press the door for entrance which is not open; for in the race of life there must be some goal for even a part who are faithful. No set of people ever had so large and so formidable a piece of work as the young Negro has, to bring his people where they should be. His work is to be himself and to do in making the boy or girl what he is trying to be, yea, more. The young people's societies among us as a race are a field for operation. Into it let us pray that the young people of our race may enter, and, entering, may labor to one day hear the "Well done" here and hereafter.

THE COLORED MEMBERSHIP AGAINST THE SALOON

BY R. S. LOVINGGOOD, A.M., PH.D.

THE liquor traffic is without doubt the most destructive enemy of the human race. It incites to murder, helps to fill the insane asylums, makes orphans of our children, feeds our penitentiaries, inspires the brothel, is the partner of the gambling den, is the cause of the downfall of many of our boys, allures many of our noblest girls to everlasting shame, crowds the recorders' courts every Monday morning, robs our people of their homes and of their character, and deadens the conscience so that the preaching of the gospel is of no avail.

The character of the saloon is such that it is regarded unfit for women and girls to visit. No place should be tolerated among our men where our sisters, daughters, wives cannot go. The saloon is so bad that it must be closed on Election Day, so that we may have a decent election. The saloon is the worst enemy of education, the worst enemy of peace in the home, the worst enemy of God; it is the curse of curses. The saloon is *per se* an outlaw. Unlike the grocery store or the dry goods store, the saloon has no legal standing in the community or business world. Society, the courts, and States must ultimately come to the

GROUP 10

Emmett J. Scott, A.M.
H. Roger Williams, M.D.
William L. Bulkley, Ph.D
L. J. Price, A.M

position of Judges Artman and Christian, of Indiana, in their recent decisions. Says Judge Artman: "When measured by the common law, the saloon business is unlawful, and therefore without legal existence. In the absence of a statute legalizing the business, common-law prohibition prevails." And further, "The State cannot, for a license fee, give the saloon a legal standing." Judge Christian quotes a long list of opinions showing that the liquor business is inherently bad, and declares: "From these cases, and from numerous other decisions, I am drawn to the inevitable conclusion that the business of selling intoxicating liquors at retail to be drunk on the premises where sold is dangerous to the public morals, the public health, and therefore the place where such business is conducted is a nuisance and needs no proof as to its injurious effects upon the public." And he states in addition that "there is no common-law right to engage in the business of selling intoxicating liquors at retail, and without a license law prohibition would exist in Indiana."

The saloon is against the material and financial welfare of the people. We are poor people. We need our small salaries for the purchase of homes and to care for our families. The saloon helps no one except the policeman who makes the arrests, the lawyer who tries the case, and the

saloonist who sells the liquor. The manufacturers of Milwaukee, Saint Louis, and other places get most of the money. The saloonists get a small per cent, while the drinkers get—poverty, broils, sorrows, pains, death, and final damnation. The saloonist simply rakes in what our laborers produce, takes his percentage, and sends the remainder to the liquor trust.

The saloon is against the cause of education. Many a child is growing up in ignorance because its father spends his earnings in the saloon. It is against good morals, and is the companion of all dark and evil deeds. The saloon never elevates, but degrades all who are under its influence.

The saloon is also against the cause of Christianity. Since Christian people cannot ask God's blessing upon the saloon nor pray that it may prosper, it behooves all followers of Jesus Christ to take a bold stand against this great enemy. The Methodist Episcopal Church is on record as an uncompromising foe of the saloon. You never need to wonder where the colored members stand when the subject of temperance or intemperance is before the people. It can easily be seen that the saloon is the direct source of most of the crimes committed by our race. It is the headquarters for our vagrants, idlers, and loafers, whose loud and boisterous conduct so often

causes every Negro to hang his head in shame. Wherever the saloon is driven out you can see our people rising rapidly and becoming a part of the community representing good citizenship.

WHY IMPROVE THE PARSONAGE?

FROM THE SOUTHWESTERN CHRISTIAN ADVOCATE

THE parsonage, in spite of us, becomes the model home of the community. It is more frequently visited than most homes are generally, and from the parsonage the housekeepers of the community not only get the impression of the ability of the preacher's wife to make a home, but get their ideal of home-making. Because it is largely the temporary abode of the pastor and his wife, a sort of an inherited indifference exists as to the appearance of the parsonage within and without. And then, too, the trustees and parsonage committee force themselves to the conclusion that since it is the temporary abode of the pastor and his wife it does not need the finishing touches that they desire for their own homes. As a matter of fact, it is the only home that most preachers and their families have, and they deserve the comfort as well as the attraction of the home life; and to this end not only should the

pastor and his wife, but the trustees and parsonage committee, lend hearty coöperation.

But more, the parsonage represents the community life as no other single home does. It represents the combined industry, home ideals, and æsthetic tastes of the community. Sure enough, the general home life of the entire community is to be judged by the amount of interest taken in the parsonage. For the parsonage is the community's property, supported by the community's beneficence. The pastor and his family are there because of the community's invitation; and the parsonage becomes the place of entertainment of a number of guests because it is the community's property and the combined home of the community.

Therefore, there ought to be a special and peculiar pride on the part of our membership throughout our territory which would lead to the beautifying of the parsonages, making them attractive and comfortable for the pastors and their wives; and more, to make them represent more nearly home ideals of the community life. Let the trustee board and the parsonage committee take special interest in this matter, and see what can be done for the improvement of our parsonage property.

LEADERS FOR THE NEGRO RACE

BY THE REV. W. P. THIRKIELD, D.D., LL.D.

If the Negro race is to come to real freedom and true spiritual power and progress; if it is ever to find its place in the kingdom which is not mere meat and drink, but righteousness, peace, and joy, in holiness of spirit, there must be a body of elect men and women trained to large knowledge, broad vision, and lofty spiritual purpose, who, as teachers and moral leaders, shall lift the standard and lead their people out into the larger life. The upward pull through trained leadership; the character-begetting power of strong personalities; the inspiration of higher ideals, to self-mastery, to efficient service through genuine race leadership, must be recognized. Without such teachers, helpers, leaders, the common school, and even the industrial school, must fall and the race sinks to lower levels. The stream cannot rise above its fountain.

The Negro is a fixture in our democracy. The four millions of yesterday will be twenty millions in the near to-morrow. The startling word of Kidd in his Social Evolution is significant, that 999 parts out of the thousand of every man's produce is the result of social inheritance and environment. The Negro is set for the rising or falling of American civilization. He

is to furnish the strong hands that must largely do the work in our semitropical South, with imperial resources yet undeveloped.

I have stood with bared head in the splendid memorial hall at Harvard University, and in reverent spirit read on marble entablature the names of the sons of Harvard who, at the call of the nation, counted not their lives dear unto them, but went forth to death that the Union might be saved and an enslaved race freed. There hangs the portrait of Robert Gould Shaw, consummate flower of New England's chivalry, and fruit of her finest culture. Saint Gaudens has enshrined in bronze the deathless deed of this incarnation of heroic manhood, who, scorning ease and the delights of culture in the hour of need, took command of a black regiment. So bravely did he lead those scions of a lowly race that he brought to birth and expression the manhood and courage latent in them, until the whole North, with eyes fixed on the charge at Fort Wagner, could but exclaim, "The colored troops fought nobly!" Bob Shaw, son of Harvard, with sword in his brave right hand, died in battle, and with black heroes was buried for freedom's sake.

"Right in the van on the red rampart's slippery swell,
With hearts that beat a charge, he fell
Forward as fits a man;

But the high soul burns on to light men's feet
Where death for noble ends makes dying sweet."

Go forth to sacrifice and service in peace, no less glorious than in war, with torch of truth in the right hand, the knowledge and light of which shall banish darkness and make a people free indeed.

PRACTICAL SUGGESTIONS TOWARD MATERIAL PROGRESS

BY THE REV. C. A. TINDLEY, D.D.

I AM optimistic as touching the conditions and prospects of our race in this country. I rise to this height of faith because I "look not at the things that are present, but the things that are to come." Nor am I unmindful of the present situations of segregations, ostracisms, and disfranchisements. These dark clouds and awful barriers which seem to stop our way argue against all meaning of freedom and the instincts of liberty within us. In a certain sense it is all too true; but to my mind they have another and less inimical meaning. They are the means by which all races have had their transitions from a lower to a higher civilization. Like water, races must be made better by filtration; like gold, they must be tried in the fire.

I am not real sure that the unity necessary to make a race strong could be had among us without something to drive us together. We have a sort of pride that sends us on the hunt for shining spots, no matter what the cost or consequence. The present social conditions are driving us together, and together we are going to stand. I do not like the idea of classing all our people, good and bad, together; but, suppose it was not done by the white people? Is it not apparent from what you have seen that three fourths of the race would be entirely left by the one fourth who call themselves the "four hundred"? The old barbarous law, "the survival of the fittest," is only repealed when people are in possession of a Christian education. Every race has its strong engine-like classes that furnish power for the helpless trains behind. Uncouple these strong classes from the helpless masses and you will have flying engines but motionless trains. Forty-odd years have given us our engine classes, which are composed of preachers, teachers, lawyers, doctors, business men, and a few capitalists. These would constitute a power strong enough to move our whole race, but some force is required, which I would liken to the railroad man's sign to "back up," to bring our strong classes close enough to move the weaker ones.

It is not persons, but possessions, the world

honors to-day. If I should lift Dr. Booker T. Washington out of the great Tuskegee Institute and from his well-earned fame as a race leader and educator, and put the poorest man in this city in his place, I should in the same minute transfer all the honors of Washington to the poor man and the poor man's poverty to Washington. If you can secure for yourself goodness, wisdom, and wealth you are sure of respect and honor. Pity is given, but friendship is bought with a price. People pity you when you are down and helpless. They become your friends when you can meet them upon some basis of mutual exchange. If you have nothing that anybody wants there will be no cause for anybody to come to you. You will have to go to them, and that at your expense.

I happened to be, some time ago, in the neighborhood of the Zoological Garden in West Philadelphia. Just ahead of me I saw a man turn in my street with a record-breaking speed. He had his hat in his hand, and from the look in his eyes he had some very serious reasons for his actions. I, becoming a little anxious, paused to make inquiry as well as a casual examination. One word as the fleeing man dashed by me was enough. He said, "A wild cat is out." We changed no more words, and I do not think I said a word to anyone until I had removed that

Zoological Garden, wild cat and all, about a half-mile from where I met the fleeing man. Now, that wild cat was out—a sort of freedom, to be sure, but the kind that endangers the freedom of everyone else. Some of our race, like that wild cat, are out. They are not free from conditions that make them dangerous to others. If shot and shell broke chains of slavery from hands and feet in the '60's, education, moral goodness, and wealth must be relied upon to break the chains of ignorance, vice, and poverty, which threefold slavery holds a large portion of mankind, white and colored, the world over.

Let us decide that this preparation to enter every sphere and department of American civilization shall be a better personal appearance. It was forty years after Israel left Egypt before Canaan could be reached because of unreadiness. It has been about forty-five years since our race left physical slavery and gathered at this Jordan swollen with questions, doubts, and arguments, pro and con, respecting the fitness and ability of the race. Our race is not necessarily ugly. Anybody and anything will be ugly if it is not cared for. Good thoughts in the brain and good principles in the soul, together with a clean body, clean teeth, well-combed hair, and clothes on in good shape, will put a touch of real beauty on the blackest man or woman in the world. I saw a

colored man and a white man working side by side in the same cornfield. When Saturday noon came the white man went to the house, shaved and dressed, and went to the little country town to pay off his hands. The colored man went to the house, ate his dinner, and went to the same little country town to get his pay. He did not shave or change his clothes, but went to town just as he worked in the field. He was sitting on a box eating cheese and cakes when this white man came out of the little hotel to pay him his week's wages. He looked like a ragpicker, while the white man looked like a lord. On the following Sunday I happened to be at church where this colored farm hand attended. When he came into the church I would not have known him but for the fact that I had marked him on the Saturday before and had some knowledge of him. He was dressed like a dancing master. His collar was up to his ears, his shoes were sharp-toed and shining, his trousers were creased and costly and in the latest style. He was all right on Sunday, but nobody saw him save his own folks. The people who talk about the shortcomings of the race and their shiftless habits saw him on Saturday. They never see him on Sunday, and therefore never see him in any way but ragged and dirty. They say, "All coons look alike." We advise our workingmen to make as much prepara-

tion to receive their wages as the man does who is going to pay them. Their labor is just as honorable as his money. No man has a right to consider himself a tramp just because he has to work.

We advise our girls to keep off the streets in these country towns, and our larger cities, too, for that matter, unless they have business in the way of shopping. When they must go for shopping purposes we advise that they go with as much care of their personal appearance as when they are going to church on Sunday. Remember ten millions of our race are graced or disgraced according to the conduct of a single individual. If a white person goes down, according to the popular estimation, there is only one person down; if a colored person goes down, according to the same popular estimation, the whole colored race is down. In a peculiar sense, we are our brother's keeper.

We all deeply regret the Jim Crow situation in the South and some other places. Since it is so, let us try to make our department in the cars and steamboats and everywhere as orderly and good, so far as we are concerned, as any coach or part of the train or boat. Do not go for a ride in the cars or anything else where others are to be without making yourself just as agreeable as possible. A dirty, unwashed man or woman, black

or white, is not fit to sit with for twenty or thirty miles on the train or anywhere. Let us prepare to live among the peoples of our clime and age. Our trouble is not in Africa, but right here in America. While the great missionary societies are saving people over there, let us seek to save our heathen at home.

We call special attention to the home life of our people, both in cities and in the country. A dirty home with quarreling wife or husband is as bad as a jail house. No children will stay there any longer than they have to; no children will be fit for any other place when they go. A log hut can be made a real palace, if palace conditions are there. We offer a program for "evening at home" in the country as well as in the city. It is as follows: When the evening meal is over, let all the children, with clean hands and faces, gather about the table with mother and father. Let some one who can read well, or better than others, read the newspaper, picking out the happenings in the home county and State first of all, then the best things about the nation at large. After this, let the father or mother tell some stories, of personal experience or otherwise, that would seem nearest related to what has been read. Then let a Bible lesson be read, and prayer. This would end the program, which, I suppose, would consume nearly or quite one hour. A home thus

brightened after a hard day's work will do much toward bringing the needed rest as well as spreading a halo of happiness over the family which would seem impossible for people in humble circumstances. Children thus entertained will hardly want to go out many nights in the week.

Our work also refers to the sanitary condition of the bedrooms and other rooms in the house. Perhaps no feature of the plan will better commend itself to the public than that of the industrial idea. There are many places in Maryland, Delaware, and elsewhere where our colored people could and do furnish enough work to keep many of these trades going at splendid profit to themselves and the workmen. There is enough trade and money within the ten millions of our people in this country, if properly used, to pile up such material and educational defense against all to the contrary, that, like the Jew, we shall, in the next twenty-five years, be accepted by all America, not because we are black, but because of what we represent and own.

> True value is not color of skin,
> Nor in the name of boasted kin;
> It must be this and only this—
> The thing that holds another's bliss.

ILLITERATE AND SHIFTLESS NEGROES —THE CAUSE AND REMEDY

BY MRS. EMMA J. TRUXTON

THERE is no question which appeals more to the better thinking class of our people than this. It is the question which appeals to us as we pass along the highway in all our large cities and small towns. When we see the girls and boys standing on the corners untidy in their appearance, their faces and language bespeaking the vicious lives which they lead, and showing all signs of dissipation and debauchery, and thus destroying their bodies, which should be God's temples, and filling them with dread diseases; the boys, too shiftless to work, playing games of chance that they may secure money by any kind of foul means rather than work for their daily bread, and others who hang around the barroom and allow themselves to be cared for by hard-working women—as we look upon this situation from every point of the hundreds of typical illustrations that confront us day by day, it is appalling. We need a cure for this terrible evil which is lowering our position in life as a race, and blocking the golden pathway of opportunity leading to higher and greater achievements; which is ignoring the blessed mandates of Holy Writ, turning a deaf

ear to the call of Christ which comes through the pulpit, and every instrument and agency which acts as an uplift to humanity, disregarding all the laws of morality and decency, allowing their passions to become beastly and thus partake of all manner of intemperance until their brains become mere workshops for Satan. Thus, as the worst of criminals, they fill the pauper asylums and penal institutions of the country; and then to think of this class fostering a generation who will come into the world equally, if not more, polluted with shiftless and criminal tendencies.

This may indeed be a very strong word-picture, but nevertheless it is true as we see it, and we are forced to trace the entire cause back to the home and its influences. We will find that as a race we are divided into three classes as regards mother and home: First, the home which is filled with the atmosphere of Christianity, strong morality, broad intellectuality, deep innate culture and refinement, and sufficient income to provide all the conditions necessary to carry on life as regards the best way of living, and the mother in that home endowed with all of the qualifications necessary to make her position and work of molding and shaping character effective in every way. Second is the middle home, where the conditions are different. In this home the mother is oftimes compelled to be away to assist in earning

the daily bread. The home is left in charge of the children, who are often not competent to even prepare the proper food, and thus these children drift into the streets, where they see and learn all the vices of the world. The girls have the company of bad boys in the home without the knowledge of their hard-working parents. The mothers, many of them, are not acquainted with the best methods of training child life. There is a necessity of mother knowing each individual child, that she may mold and shape its character in accordance with its individual temperament; for the bad boy and good are the children of one mother and grow up in the same home together, but must be trained as individuals, and those mothers of this class who do know the right way come home often too tired to even think of anything outside of preparing them the daily sustenance of life. Then we have the third class of the homes and mothers who live in the most wretched squalor, intemperance, immorality, ignorance, disease, and every form of vice, and from this class go forth into the world the most illiterate and shiftless of the race. It is the last two classes which call for the spiritual and intellectual, humane and moral work of the first class mentioned.

We to-day, as the representatives of the superior class of our race, who have accepted all the

opportunities of life, Christian education, culture and refinement, and every phase of good breeding which has made us the men and women who are wanted to-day, must step down and lift up the illiterate and shiftless part of our race and help them to make themselves and their children the men and women who are needed to-day and to-morrow, who will foster generations yet unborn, and thus prove to the world that the education of a child begins a hundred years before it is born.

To systematize the work of remedying this evil we must first begin with the pastor in the pulpit, who gets the opportunity to reach the masses and by special sermons to them can reach the second class of parents and homes who often deceive us by their appearances. They can also assist the laity in organizing and carrying on regular scheduled "mothers' meetings," thus helping the mother who needs instructions as to perfect education in the home—the sanctified and glorious honor which comes to wives in the fostering and rearing of children; the awful sin and consequences which follow those who attempt to crush the law of nature in disobedience to the will of God; how to make the atmosphere of the home life create perfect modesty and virtue in the children. And there are those of the slums whom we cannot reach in this way; we must go to them, and reach them in their own homes with

heart-to-heart talks, helpful advice, and keep it up until we win them individually to the right way of thinking, living, and doing.

We should also organize men's meetings where we could reach the married and single men and tell them of the great responsibility resting upon them as husbands, fathers, and brothers; how they need to breathe into their lives purity; as brothers, that they must treat all men's sisters as they would have other men treat theirs; that it be a part of their being to protect women and children; that they begin the preparation of a home before they ask a woman's hand in marriage, that the wife and mother may be able to remain in the home looking after the training of the children which they foster. As husband and father, instruction can be given along the line of preparation of the spiritual, intellectual, physical, moral, and financial conditions; that the germ of Christian education has the power of taking the most distorted human being and transforming him into a creature whose every lineament of face and character will be a revelation of spiritual and intellectual magnificence. It dispels the dark and clouded recesses of the brain until every nook is filled with glorious light, which has the power to transform every part of material man until he is made a perfect whole.

We as a race owe this particular part of our

advancement to the great Methodist Episcopal Church, of which we feel honored to be a part, and which has been giving thousands of dollars and years of sacrifice and labor for the Christian education of the Negro, that we might be lifted from our lowly position of illiteracy and given the opportunity to stand upon the platform with those in this great Church who have always recognized the brotherhood of man, without regard to race, creed, or color.

THE COLORED MEMBERS AND DISTINCTIVELY COLORED DENOMINATIONS

BY THE EDITOR

We wrote to the officials of the distinctively colored Methodist bodies, and also to the colored Baptists, hoping thereby to secure information respecting the amounts raised by these denominations for Missions, Church Extension, and Education during the last four years. Unfortunately, we have been unable to get exhaustive information. We had hoped to furnish a comparison according to proportional membership of these Churches and the colored membership of our Church in their respective offerings for Mis-

sions, Church Extension, and Education. It would then be plainly seen whether our people in the Methodist Episcopal Church were doing as much toward self-support as those in distinctively colored bodies. But basing our comparison upon the data at hand we may justly claim to have contributed more money than any one of the distinctively colored denominations. Our advancement will be better appreciated when we consider the depth from which we have come and the opposition which we had to meet from the efforts of the distinctively colored bodies to proselyte our members. There have been some spasmodic efforts made by some Churches with good results, but our offerings have been regular and systematic. On the whole, we of the Methodist Episcopal Church believe that we are showing encouraging signs toward self-support.

The amount annually appropriated to the colored work, with its seven millions of human souls out of the kingdom of Christ, is considerably smaller than we feel this missionary field warrants. We have known several instances where colored members of our Church have given their last penny for the cause of Christ and have trusted our heavenly Father for bread the next day. We have known them to cut down their necessary living to help spread the kingdom of Christ. In fact, we often wonder how the people

can do so much for the various interests of the Church out of their poverty; yet for the Master's sake they can make even greater sacrifices, and so we are urging our people as never before to make a heroic effort toward self-support. In our humble judgment, we are advancing in that direction and deserve and need only material and increased encouragement by the mother Church.

THE PREACHER'S RIGHTS

FROM THE SOUTHWESTERN CHRISTIAN ADVOCATE

As a matter of fact, the pastor has some rights. When a man enters into the ministry of the Methodist Episcopal Church he promises to serve any appointment to which he may be assigned, and he places himself and family in the hands of the appointing power. His social environments, the educational opportunities for his children, and the actual comforts of life, both for himself and family, depend upon what the presiding bishop and the cabinet say. And while the laity has the right to say what kind of a preacher it desires and how long he shall stay, has not the minister the right to declare the sort of church that will be pleasing to him? Is not the laity a little too intolerant in insisting upon the removal of the

GROUP II

Rev. E. B. Burroughs, D.D.
R F. Boyd, A.M., M.D.
S D. Redmond, M.D.
Frank Trigg, A.M.

preacher because he is not the ideal? We know of charges where pastors move at the end of two or three years, for no special reason whatever, but for the fact that the charge has never kept a preacher more than three years. The man may be a good preacher, an excellent pastor, a safe leader of the spiritual forces of the community, and a success in the ingathering of the young people, and he may have so established himself that it will be inconvenient for him to move, and yet, simply for the sake of a change, his removal is demanded; he knows that the people desire him to leave, and therefore concludes it is better for him to do so than force opposition. On behalf of the preacher, who gives up no little to enter the ministry, we plead for tolerance. We solicit the wise judgment of the laity to the end that before a preacher is removed his case shall have a calm and dispassionate survey. Let the laity place itself in the position of the preacher and ask the question, "What would you like to have done if you were in the place of the preacher?" In other words, simply put the Golden Rule into actual practice in determining as to whether the pastor shall return or go. Has the preacher no rights. Is not he entitled to consideration as well as the congregation? Is it of no concern that his family must be moved?

OUR SYSTEM OF MORALITY—IS IT PECULIAR?

BY THE REV. W. H. NELSON, D.D.

THE Negro stands, lately emancipated, a young free man and citizen of the United States. He became a bondman without his consent, was made a free man by the will of others and an overruling Providence. Since his freedom and enfranchisement, his citizenship and liability, he has been on trial before his friends and his foes. His friends have confided in his ability and possibilities under fair chances; while, too often, his enemies have pronounced him a blank failure under any and all chances or circumstances. And this latter class declare that the Negro's greatest failure is found in his moral and ethical life. They claim that no amount of training on educational and religious lines is sufficient to develop the Negro and make him a system of morality that is comparable with that of the Anglo-Saxon or other favored races. This class, then, say to his friends, "If the Negro is a hopeless moral failure it is useless and foolish to make any further output of money or labor on him than is absolutely necessary to teach him to labor to practical advantage." And this undercurrent against the higher education of the Negro was based on the

presumption that the Negro's head was too thick, and therefore incapable of highest culture; but since such a claim has proven untenable it has more recently started out by saying that the practice of higher culture does no moral good, and does not improve the Negro's moral standard. But those who set up such a claim do so unreasonably, in that they are too hasty. The Negro, it must not be forgotten, has had but a few brief years for moral and religious culture. And it must be remembered that mere literary training does not train any race sufficiently morally; and this moral culture requires time to develop any race as well as the Negro. But indeed can there not be found something groveling and peculiar in Negro morality? Why is he so lawless? Why get drunk, steal, lie, and do many things forbidden in all law, both civil and religious?

But the question also arises, Is any named sin here, or is any known sin anywhere, peculiar to the Negro? Has he ever discovered a crime that he himself alone practiced? Were not his crimes (the most damaging) copied from other races? But other reasons why it might be clearly seen that the Negro is not peculiar in his moral make-up are:

First, the Negro is divinely declared a man of the one human blood; and humanity is the same

the world over, and neither nationality, color, nor creed can change it.

Second, the Negro has the same Bible, and he loves, believes in, and follows it as best he understands its laws. He is naturally religious, and believes in the religion and morality of the New Testament.

Third, the Negro loves and is striving after those things which build up other races. Take the Negro as a lover of education. See how he toils for it and excels in acquiring it. Think of over thirty thousand teachers in his various schools, colleges, and universities of this country and Europe. Take him as a church worker, and time and space would fail me to present the marvelous statistics of the last decade. Everything that ennobles any race finds seekers after and lovers of it in the Negro race. This article would not claim a single virtue for the Negro he does not deserve, and it will not yield an inch that the Negro is peculiarly less moral than any other race. The Negro has his shortcomings, his miserable failures, his everyday lawlessness, his abundant treachery; but in none is he peculiar nor exclusively addicted.

A fourth and last reason that the Negro is not morally peculiar is that he does not seek peculiarity and would not have it. Morally, the Negro should be treated as every other man. No favors

on that line should be shown him, and no less required of him than any other man. For what is good for one race of men is good for all; and all should be fairly and squarely brought to the school of training and to the bar of justice.

APPENDIX

THE WOMAN'S HOME MISSIONARY SOCIETY

The earliest work of the Society was done for the colored people. The Negro problem is still insistent, and only Christian training in civic duty and citizenship, together with a practical knowledge of the industrial arts, can solve it. This Society long ago recognized this fact and founded the following institutions, which have done and are doing an excellent work, turning out into the world Negro young girls with trained hands and endowed with those Christian virtues which are so fundamental in the building of character, both racial and individualistic. Then, too, it is gratifying that the colored people are contributing an increasing amount to the education and industrial training carried on in these schools:

Thayer Industrial Home (allied to Clark University), Atlanta, Ga., 1883, Miss Flora Mitchell, Supt.

Haven Industrial Home and Elementary School, Savannah, Ga., 1882, Miss Viola Baldwin, Supt.

Speedwell Industrial Home and Elementary School, Speedwell, Ga., 1886, Miss Mary Troutner, Supt.

Boylan Industrial Home, Elementary and Grammar School, Jacksonville, Fla., 1886, Miss Julia E. Waters, Supt.

Brewster Hospital and Training School for Nurses, Jacksonville, Fla., 1901, Mrs. Olive Webster, Supt.

Faith Cottage Settlement, West Jacksonville, Fla., 1900, Mrs. Maggie H. Miller, Supt.

Emerson Memorial Home and Elementary School, Ocala, Fla., 1891, Miss C. M. Buckbee, Supt.

Allen Industrial Home and Asheville Academy, Asheville, N C., 1887, Miss Alsie B. Dole, Supt.

Browning Industrial Home and Mather Academy, Camden, S. C., 1887, Miss F. V. Russell, Supt.

Kent Industrial Home (allied to Bennett College), Greensboro, N. C., 1886, Mrs. Cora E. Colburn, Supt.

New Jersey Conference Industrial Home (allied to Morristown Normal College), Morristown, Tenn., 1892, Miss Louella Johnson, Supt.

E. L. Rust Industrial Home (allied to Rust University), Holly Springs, Miss., 1884, Miss Ella Becker, Supt.

Adeline Smith Industrial Home (allied to Philander Smith College), Little Rock, Ark., 1884, Mrs. Hilda M. Nasmith, Supt.

Peck School of Domestic Science and Art (allied to New Orleans University, New Orleans, La.). Peck Home, burned 1897, will be rebuilt shortly.

King Industrial Home (allied to Wiley University), Marshall, Tex., 1890, Mrs. L. A. Van Houten, Supt.

Eliza Dee Industrial Home (allied to Samuel Huston College), Austin, Tex., 1903, Miss Clara I. King, Supt.

THE WORK OF THE FREEDMEN'S AID SOCIETY

The work of this department has been very fruitful indeed. Soon after emancipation the Methodist Episcopal Church, realizing that one

of the hopes for the Negro race lay in education, began through this department her efforts of teaching the freedmen at least the "three R's"; then as the Negro showed fitness for a higher type of education the Church gave it to him. Academies and colleges were founded, until today we owe the Freedmen's Aid Society an undying debt of gratitude for the following educational institutions among our people:

Names of Institutions	Founded	Students	Value of Real Estate
Theological			
Gammon Theological Seminary, Atlanta, Ga., Rev. S. E. Idleman, D.D., Pres.	1883	86	$108,000
Collegiate			
Bennett College, Greensboro, N. C., Rev. S. A. Peeler, A.M., D.D., Pres.	1873	243	60,000
Claflin University, Orangeburg, S. C. Rev. L. M. Dunton, D.D., Pres.	1867	548	194,520
Clark University, Atlanta, Ga., Rev. S. E. Idleman, D.D., Pres.	1868	491	350,000
George R. Smith College, Sedalia, Mo., A. C. Maclin, A.M., Pres.	1894	147	51,467
Morgan College, Baltimore, Md., J. O. Spencer, Ph.D., Pres.	1867	604	125,000
Philander Smith College, Little Rock, Ark., Rev. J. M. Cox, A.M., D.D., Pres.	1868	659	47,100
Rust University, Holly Springs, Miss., William W. Foster, Jr., Ph.D., Pres.	1869	362	125,000

Names of Institutions	Founded	Students	Value of Real Estate
Samuel Huston College, Austin, Tex., R. S. Lovinggood, A.M., Pres.	1878	517	$60,000
Virginia Collegiate and Industrial Institute, Lynchburg, Va., Frank Trigg, A.M., Prin.	1882	...	35,000
Walden University, Nashville, Tenn., J. A. Kumler, D.D., Pres	1866	923	125,000
Wiley University, Marshall, Tex., Rev. M. W. Dogan, A.M., Ph.D., Pres.	1873	600	75,000
Academic			
Alexandria Academy, Alexandria, La.	1889	62	.....
Central Alabama College, Birmingham, Ala., Rev. A. P. Camphor, A.M., D.D., Pres.	1872-96	146	30,000
Cookman Academy, Jacksonville, Fla., Rev. J. T. Docking, Ph.D., Pres.	1873	437	31,491
Gilbert Academy, Baldwin, La., J. M. Matthews, A.M., Prin.	1868	238	66,280
Haven Academy, Waynesboro, Ga., E. T. Barksdale, A.M., Prin	1868	157	5,450
LaGrange Academy, LaGrange, Ga.	1870	150	5,500
Meridian Academy, Meridian, Miss., J. B. F. Shaw, Ph.D., Prin.	1878	250	15,000
Morristown Academy, Morristown, Tenn., Rev. J. S. Hill, A.M., D.D., Pres.	1881	336	75,000
Princess Anne Academy, Princess Anne, Md., Rev. T. H. Kiah, A.B., Prin.	....	...	.....

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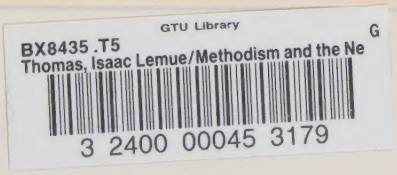
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